The Universalist Leader

Boston and Chicago

Aug. 8, 1925

The God of Evolution

I SEE "the great white throne and Him who sits upon it," beheld by the prophet on Patmos—symbolizing the wisdom and love and power back of all outward things. Before the throne are gathered those who have ministered at the altar and dealt with the human heart in its aspirations and longings. There also are those who have searched the heavens, who have digged into the earth, who have traced the processes of life. There is no longer schism or discord. The astronomer turns from contemplating the stars to think upon the mystery in which their fires were lighted. The geologist turns from the earth to exclaim, "Before the mountains were brought forth—from everlasting to everlasting, thou art God." The evolutionist suspends his researches to pay honor to Him from whom all life has issued, whose heart-throbs are felt in every pulse-beat of nature. Led by him who ministers at the altar, they exclaim, in words that mean immeasurably more than they did to the seer of Patmos: "Thou art worthy, O God, to receive honor and power and glory, and blessing; for thou hast created all things, and for thy good pleasure they are and were created!" And all the multitudes upon the earth, and the greater multitudes that fill the skies, reply: "Amen and amen!"

Marion D. Shutter, in "Applied Evolution," 1900.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

CONGRATULATIONS TO THE Y. P. C. U.

WE congratulate the Young People's Christian Union upon an achievement.

They held a national convention in Detroit and made it a school of religious culture.

The meaning of life, equipment for service, how best to spend the years ahead, the perpetual presence of God, the spiritual resources available to help us, were among the questions which came up and held the attention of the young people in an amazing way. The president of the Convention and the General Superintendent made distinct contributions. Two strangers came who inspired the company.

Readers of the *Universalist Leader* will remember that a year ago we called attention to "The Soul's Sincere Desire," an article in the *Atlantic Monthly* by Glenn Clarke. That article told the experiences of a man who prays as naturally as he breathes, and whose prayers are answered. The interest in the article was so great that the edition of the magazine was exhausted at once. So great has been the demand that it has been expanded into a book. The author of this article is one of the men who taught the young people at Detroit the meaning of prayer.

Dr. Walter T. Judd, who made such an impression at the Washington Missionary Convention, gripped and thrilled the young people with rapid fire talk about the true meaning of service. Dr. Judd is going to China as a medical missionary.

The convention was what conventions ought to be, and frequently are not—a place of religious refreshment and culture, of spiritual awakening.

Mr. Reamon and his associates on the Board have rendered a service.

* *

THE SPIRIT OF THE CANCER WORK

IT is cheering news which the papers have been broadcasting about cancer. In England important advances have been made in the work of preventing and curing cancer and of eventually banishing it from the earth. Dr. Gye and Dr. Barnard apparently have isolated the germ, immunized small animals and begun work on a serum to immunize man. Because of the deadly nature of cancer, its many varieties, its wide extent, and the rapid way in which it is increasing—these discoveries are recognized everywhere as of the utmost significance.

Doubtless it has not escaped the attention of our readers that the spirit in which the work has been carried on stands in striking contrast with the spirit of some so-called religious controversies. There is a noble modesty about the announcements. Like true scientists, Gye and Barnard understate rather than overstate the significance of what they have done.

When the English nation starts a movement to train high grade assistants for both Gye and Barnard so that the sudden death of either might not cause irreparable loss, Gye says that if he dies it does not matter because all he has done is recorded, but that Barnard is the man to watch, for nobody but Barnard knows how to handle his microscope.

Glimpses are given us of the hard work these men have been doing. So absorbing has the quest been that Barnard, for example, has had no vacation for two years and even worked in the Halstead Laboratory last Christmas day so that he might lose no time.

There is no disposition to keep to themselves the facts about how they have done the work or the avenues they are following to obtain greater results. These men give credit to the men of other countries whose work they have used, and urge scientists everywhere to co-operate in future work. Dr. Gye says that as they have made use of the work of American savants, especially those of the Rockefeller Foundation, he is ready to have his work used by them. "The work has reached a stage," he says, "where it is bigger than a one man job and now is the time for team work among all those engaged in the research."

Modesty, breadth, unselfishness, courage, patience, technical skill, intellectual insight, stand out in every description of the men who are working to banish cancer.

If they succeed they will be remembered among the greatest benefactors of mankind.

In what they already have accomplished they put the race in their debt both by what they have added to human knowledge and by the spirit with which they also enrich mankind.

We deem it our duty to add, not for those familiar with the religious principles for which this journal stands, but for those who do not know us, that religious liberals believe more, not less, about God, Christ, man and God's universe than some of those who mistakenly think we have little faith.

We count it skepticism, infidelity, atheism, to deny the revelation that God is making to-day through men like Gye and Barnard. To us it is a part of religious duty to surround such men with an atmosphere of understanding, sympathy, and gratitude.

The pathetic thing about a narrow religious creed is that it shuts people professing it away from the glorious universe we live in, immures them in prison houses of unreality.

They have truth but refuse more truth. They have error but spend energy bolstering it up instead of trying to get rid of it.

In Tennessee and everywhere else we must iterate and reiterate, until it conquers every mind, that men like Gye and Barnard are doing the work of God. Our duty is to read every word of God's book, not merely Jewish words. There can be no conflict between science and religion, because what conflicts with true science is not religion, and what can't qualify as a part of God's truth is not true science.

* *

MORE THAN BOLDNESS

We agree with the *Christian Century* that if modernists had been bolder, the present crisis in the Christian Church caused by the Scopes trial would have been passed safely and quietly twenty-five years ago. In England precisely that happened. But now that it is not passed let us remember that we can not do it all in a day, and especially that we have need of the whole armor of God. Boldness—or courage—frank statement of opinion, are fundamental. But love, tact, patience, gentleness, humility, must go along with them. Especially piety in the old-fashioned sense of union with God—experience of religion, the walk with Christ, the all sufficing view of the Father, are an indispensable part of the equipment of liberals who seek to win the world for truth, brotherhood, and a deep religious faith.

* *

ARE WE RIGHT?

It is easier to make a religious man liberal than it is to make a liberal man religious.

This is one of the neat, well-turned phrases which rolled into our office on the crest of the hot wave, but with all the appearance of wisdom.

It has one object and one only—that is to carry the idea that liberal people are not religious.

By liberal let us mean broad of view and receptive to new truth. By religious let us mean conscious of God and trusting Him.

If a man takes these definitions, which are fair ones, will he repeat with any show of credence such a shallow remark?

The truly religious man can't help becoming liberal. The truly liberal man by his liberality is not far from the kingdom.

If the author of the remark had expanded it a little and expressed what was perhaps his true meaning he might have said something like this: In the Orthodox Churches there are deeply religious people who are broad, open-minded, and entitled to be called liberal. In the Liberal Churches there are people who are both illiberal and lacking in real faith in God. Both statements are true. But it is not true to say that it is easier to make a religious man liberal than it is to make a liberal man religious.

And it is not true that liberals in religion as a class are irreligious.

* *

DR. NEWTON'S GREAT SERMON

We have received requests from several influential Universalists to republish Dr. Newton's great sermon on "The Presence." We are glad to say that Dr. Newton has given us permission to use it and it will appear in our next issue.

* *

THE NOBLE ACTION OF A WEALTHY MAN

An unusually interesting story is cabled from England on authority of Wickham Steed. In the *Review of Reviews* he asserts that Stanley Baldwin, Prime Minister of England, gave one-fifth of his fortune to the nation when its financial needs were urgent. On June 24, 1919, says the dispatch, there appeared in the *London Times* a letter signed F. S. T., wherein the writer dwelt upon the country's exhaustion following the sacrifices of the war, and the dangers that by natural reaction all classes might be submerged by a world of extravagance and materialism. The nation must be made to understand the gravity of the financial situation, he said, and that love of country was better than love of money.

The example should be set by the wealthy classes, and F. S. T. suggested that they should impose upon themselves a voluntary levy. By this means, he thought, it would be possible to pay to the exchequer such a sum as would save the taxpayer 50,000,000 pounds yearly.

He continued:

> I have been considering this matter nearly two years, but my mind moves slowly. I dislike publicity, and I hoped some one else might lead the way. I have made as accurate estimate as I am able of the value of my own estate, and have a total of about 580,000 pounds sterling. I have decided to realize 20 per cent of that amount, or, say, 120,000 pounds sterling, which will purchase 150,000 pounds sterling of the new war loan, and present it to the government for cancellation. I give this portion of my estate as a thank offering in the firm conviction that never again shall we have such a chance of giving our country that form of help which is so vital at the present time."

This represents an attitude toward the government which is not common either in England, the United States or any other country. It is the attitude which the Christian Church should encourage because it illustrates both a high sense of responsibility for the common good and a noble conception of stewardship of private property.

Unconsciously we imbibe a feeling of hostility to taxes. Tax dodging and smuggling are almost respectable. Some are uneasy when they evade taxes. Some are unconscious of wrong. Not how little we can do for the state, but how much, ought to be our rule. It apparently is Stanley Baldwin's rule. This is quite apart from the question of how the tax money is spent. As to that we ought to be on our guard and insist on high efficiency in expenditure. But that there should be money to spend in

abundance for parks, schools, water, transportation, light, heat, is fundamental. That the nation has a right to expect millionaires with their goods, as well as young lads with their lives, to come to its rescue in dark days also is fundamental. We ought to cultivate imagination enough to see our proprietorship in and responsibility for the things that relate to life in common. We ought to develop Christianity enough to act on the principle that "we are members one of another." Neither the communists who want nothing good to come out of capitalism nor selfish individualists will like it. But liberals of all shades of opinion will appreciate the noble action of the Prime Minister of Great Britain.

* *

THE WASHINGTON CHURCH

ANOTHER milestone has been passed in the Washington church project. The old church has been sold for sixty thousand dollars.

Built in 1883, this structure was named the Church of Our Father. It has done valuable service for forty-two years. In its architecture this structure expressed the idea of the minister of that day as to what a church should be. To Dr. Alexander Kent, the preacher was a teacher and the pulpit was a teaching point. His thought was to put as many hearers as possible within sound of the teacher's voice. Everything was sacrificed to this. The church was built on a lot 100 by 100, with side rooms and large galleries, and so arranged that all the space except that directly back of the organ could be used for public meetings. In this way 1,200 people could be seated at once and both see and hear the speaker. When Mary A. Livermore was at the height of her influence, 1,500 people paid ten cents each and crowded in to hear her. At conventions the church has been filled, but at no time in its history has there been need regularly for the large galleries, or for the use of the side rooms in regular preaching services.

The unfortunate thing about it, of course, was the sacrifice of everything else to preaching. There never were adequate rooms for the educational or social activities of the church. The Sunday school was crowded into a dark place under a gallery. Socials, fairs, dinners, all had to use these same spaces. There were no attractive rooms for young people. Even the auditorium itself carried no thought of worship. It was for meeting, lecturing, speaking.

Built cheaply—costing around thirty thousand dollars—the structure has not stood up well and is in bad condition to-day. The furnaces, each in its hole in the ground, as there is no basement, have rotted to pieces. The roof for years past has been the subject of prolonged debate in board meetings. Good men and true have wrestled with it and come out of the conflict worsted. It never was good for much except to leak.

And yet the congregation doubtless will feel sad to leave it. There are few shacks which have been used for homes, so dark or flimsy or dingy that hearts which have experienced there home joys and sorrows will not look back upon them with affection and quit them with pangs of regret.

It will be so with this congregation. Funerals, weddings, christenings, confirmations, have hallowed the place. Great preachers—for nearly all our best have preached there some time—have created uplifting associations. Faithful pastors have labored there and one has died there in his prime. Many beautiful friendships made there have tied people to the spot.

But the change was inevitable. The plant never was well adapted to the work. In the new Capital City of the nation the little red brick church was out of place, out of date, and not at all representative of our faith and our denomination.

The money from the sale will go into the beautiful new site for the new church which is to come. People all over the country who bought bricks in the old church can feel that their money has about doubled. They must consider themselves proprietors of the new church.

As for the faithful little band which goes out now for a time not knowing whither it goes, the main thing to keep in mind is that a church is not bricks and mortar, or old pews and carpets, it is a company of disciples. It is faith, hope and courage. It is memory and gratitude. It is unchanging love.

We ask our Washington people and all who are laboring together for the new church everywhere to join in the sentiment of the beloved Oliver Wendell Holmes: "Build thee more stately mansions, O my soul."

* *

THE EDITOR TO THE CONTRIBUTOR

THE writing of contributions or letters for our columns is not "imposing on our goodness" nor "taxing our patience." It is exactly what we want. We don't regard prospective contributors as enemies but as friends. And as for our department, "Reactions of Our Readers," we are trying to build it up and get more frank, witty, piquant, informing, incisive, inspiring letters. Nobody need be afraid that we won't welcome, read, edit, and use what is available.

The use we make of contributions of various kinds depends on the nature of the subject discussed, the spirit shown, the literary form in which it is put, its timeliness, and also upon factors entirely apart from the nature of the contribution. Editors decide such questions many times on the basis of other articles on hand or in type. A contribution might be used one week which would be sent back the next week.

A factor which never enters into the situation is whether or not a man's contributions have recently been used. We can't for a moment admit the principle that because most of the articles one week come from Texas, Wisconsin must be represented the next week, or that the fact that a man's articles have not been used for a long time has anything to do with it.

We must pick out the best we have. We must go after the best we can see. We must make a balanced, all round paper.

If we don't do that, or if we yield weakly to any consideration except the good of all whom we try to serve, we won't last long.

The Universalist Church in Syracuse

Frederick W. Betts

THE early history of the Universalist Church in New York State, west of the Hudson River, centers around where now is the city of Utica. The pioneers of our church often did their work in communities from which almost every concrete evidence of their labors has long since passed away. There are changes of commerce involving changes of population which undo and obliterate the carefully arranged programs of even the wisest men. When the westward movement of population began from the Atlantic coast at Boston and New York it followed the valleys and crossed the divides. It ascended the rivers and searched for the openings of the hills. As it proceeded on its way little groups of pioneers fell out of the procession, selected some favorable spot, built their log cabins and settled down. Villages sprang up, centers of population grew. Schoolhouses and churches were built. Something like permanent society began.

Then came "Clinton's Ditch," the Erie Canal. After the canal came the railroads. These both followed the low lands. They cut through the swamps. They established new lines of communication, great arteries of commerce. The early villages were most of them built back on the hills, away from the low lands and swamps. The inevitable happened. Larger towns and cities sprang up along the canal and railroad. The hill villages stood still in population or declined. Wealth centered in the cities. Factories sprang up where merchandise could be handled most conveniently. The map of roads and the development of society conformed to the economic pressure of industry and trade.

The first Universalist society west of the Hudson River, in New York State, was organized at Hartwick, Otsego County, in 1804 or 1805, by Miles T. Wooley. Nathaniel Stacy, whose name and memory are inseparable from the early history of Universalism in central New York, made his first missionary journey here in 1805. Edwin Ferris settled in the town of Unadilla, Otsego County, about 1803. In July, 1804, a meeting of Universalists was held at Burlington, N. Y., a few miles from Hartwick. In 1805 Nathaniel Stacy organized a Universalist society at Whitesboro, now New Hartford, a western suburb of the city of Utica. In 1806 the "Western Association of Universalists" was organized at Columbus, Chenango County, N. Y. At the Columbus meeting Hosea Ballou, William Farwell and Joshua Flagg were present from New England. Hosea Ballou preached two sermons. In 1811 there were pioneer Universalist preachers at work as far west as the Genesee River valley. At Pittsford, Monroe County, was a settlement of Universalists. Father Stacy visited this group in 1813.

Those early Universalist preachers had little system in their work. There was no real organization behind them. Each was "on his own," as we say. He came and went, he preached and prayed, as the spirit moved him. Oft they were unordained apostles of a great and consecrating faith which moved them to the noblest sacrifices. The picture of Nathaniel Stacy riding his horse through the wilderness, pulling a turnip from a settler's garden patch and peeling it and eating it for his dinner as he rode on, belongs with the memory of another great prophet who came from the wilderness and ate his locusts and wild bees' honey.

In 1824 there were forty-five of these preachers and fifty Universalist societies in New York State. Let us avoid misunderstandings. These fifty societies were mostly mushroom affairs. Many of these preachers were grasshopper missionaries. Most of the work was done, and most of the societies were formed, in communities which are many of them only a name in history. Very few of the fifty societies were formed in localities which have grown into larger communities, towns or cities.

So much as a preface to a brief account of organized Universalism in Syracuse, New York. During those pioneer years from 1804 to 1824, while organized Universalism was being established in fifty communities in central New York, there was no city of Syracuse. What is now Syracuse, what there was of it, was known as Cossitt's Corners. When I was a boy at Onondaga Hill, four miles southwest of the center of Syracuse, there was an old man who is still a familiar figure in my memory. He was even then a very old man. He lived in the second house from my own people. Around his house were fifteen acres of fruit—grapes, pears, plums, peaches and apples. Around and beyond these fifteen acres of fruit was a fine farm of about three hundred acres. This old man had one son, a bachelor then, a major who limped about on a cane because of a shattered foot from our Civil War. The son managed the farm, with its fine herd of full blood, Cossitt, fine wool sheep. The father managed the fruit. My first work for wages was for this old man. When I was thirteen or fourteen I worked all summer for him among the fruit, and carrying it to market. My memory is that we had six hundred bushels of plums, although I suspect that my imagination has so worked on those plums that, like Mark Twain, I remember a lot of things that "ain't so."

However, he was a quite remarkable old man. He was tall and slim, very quiet, undemonstrative, with a soft voice. He always wore, in field, orchard and street, a tall hat and a "Prince Albert" coat. I never knew where that custom came from until many years later, when I walked over a nine hundred acre farm at Peterboro, England, with the English gentleman farmer who wore a tall hat and a "Prince Albert" coat, carefully buttoned up, all the morning, while he showed me the place, his sheep, cattle and crops.

This fine old gentleman of my boyhood, at Onondaga Hill, was Mr. Rufus Cossitt, whose name was fixed to that four corners which is the very center of the city of Syracuse to-day.

The city of Syracuse was incorporated in 1825. Previous to that Rufus Cossitt ran a hotel about

where Salina and Fayette Streets meet, and the place was known as "Cossitt's Corners."

The settlement which later grew into the city of Syracuse began two miles north of Cossitt's Corners, at what was known as Salt Point, now the First Ward of Syracuse. There is a "town of Salina" north of Syracuse. Salt Point was also called Salina. This connects up with that saline geological deposit from which came salt, from which came that settlement at Salt Point, from which came Salina Street, which is now six miles long, and is the main street of Syracuse.

As early as 1822 Stephen R. Smith held Universalist services at Salt Point, or Salina. A Universalist society was organized. Probably this was one of the fifty societies reported at the Black River Association of Universalists in 1824. Its fate was that of most of the other fifty. It had no meeting-house, no church. It moved from pillar to post. It rose and fell without making any great noise in the world. It faded as Salt Point faded as a center of population. Clinton's Ditch and the railroad that threaded their way up the Mohawk Valley and westward, sealed the fate of Salt Point. They ran side by side through the valley and the swamp two miles south. Population pushed that way. Cities grow toward the sun when they can. Add to the sun two such great arteries of trade as the Erie Canal and the New York Central Railroad and the outcome is never in doubt. The people followed Salina Street. South, and yet south. A city sprang up at Cossitt's Corners. When I came to Syracuse in 1889 there was still a group of fine Universalists in the old Salt Point, or Salina, section of the city. The traditions of our faith had come down for two generations.

But the society organized in 1882 or 1823 faded away. In 1838 the Unitarian society was organized. Some of the Universalists went there. Some of the best human materials of organized Unitarianism in Syracuse were from our pioneer Universalists. This is not a complaint. Perhaps it is a congratulation. Either way it is a statement of fact.

From 1838 to 1859 the Universalist society in Syracuse was little more than a wraith. There was one tragic reason, among other reasons, for this. Our people were split over the slave question. Samuel J. May was minister of the Unitarian church in Syracuse. His place in the anti-slavery movement was a very prominent one. For forty years he ministered in Syracuse. He made a name for himself and for his church. Anti-slavery sentiment followed him. There was a pro-slavery group among the Universalists. History was against them, but their convictions were real. Our cause languished until in 1859 the Rev. A. A. Thayer came to Syracuse and held services in Weiting Hall. These services became very popular. A society was organized and in 1860 the parish was admitted to the fellowship of the Cayuga Association. In 1862 a lot was purchased at West Genesee and Wallace Streets. A church and parsonage were erected and in 1863 the church was dedicated with a sermon by the Rev. Adolphus Skinner. During 1864 twenty-seven members united with the church. From 1859 to the present time the men named in the following list have ministered to the church: A. A. Thayer, C. W. Tomlinson, E. C. Sweetser, Geo. P. Hibbard, J. G. Bartholomew, Geo. B. Stocking, Richmond Fisk, Costello Weston, J. C. F. Grumbine, A. U. Hutchins, F. W. Betts.

In 1867 the church property was sold to the city of Syracuse for a site for a high school. A lot was purchased at West Genesee and North Franklin Streets. A brick church was erected, and dedicated in 1870. For a half century previous to 1870 the center of population had been moving south along Salina Street, until at that time the location of the new church was in one of the best residential neighborhoods of the city. But the movement of population did not stop. It was still going south. Between 1870 and 1890 the whole population around the church changed. North Franklin Street became the center of an Italian settlement which moved north from the Erie Canal. There is a ribbon now, perhaps two blocks wide, which centers on North Franklin Street, where for a half mile or more the Italians have made their home, purchased much property and settled down permanently. Business went on south; the old families moved on also. In 1895 there were only three Universalist families within a half mile of the church. Three-fourths of the congregation, what there was of it, had to pass north across the whole main business section of the city to get to our church. Most of the growth, and most of the new churches of the city, were south of the canal and railroad. It was a case of move or die. The parish was poor, the people were discouraged, with the history of an old debt which dated from 1870. But in the end wise counsels and real courage prevailed. Enough money was gathered to purchase an equity in a lot at Warren and Adams Streets on the south side of the business center of the city. It was nine years after the purchase of this lot before the society dared to begin the construction of a new church. The corner-stone was laid in 1905. The new church was dedicated in January, 1906, seventeen years after the beginning of the present pastorate. Since then additional land has been purchased on the Adams Street end of the church, so that to-day, and for a long time in the future, the church has one of the most desirable locations in the whole city. The property is free from debt. It is deeded to the New York Convention of Universalists. It has increased greatly in value. The business section of the city is coming closer every year. The church faces the Central High School, and, if present plans mature, in the near future it will face a great educational center which will be a credit to Syracuse. Diagonally across the corner is Billings Park, in which stands a memorial to the soldiers of the Cuban War and another memorial erected by the 38th Division of our army in Europe in memory of their comrades who fell at the Marne.

So runs the story of our church in Syracuse. It has grown with the years. It is not a rich church. It is not a great church. It is a working church. We have had to work hard for all we have. I learned long ago that it is doing things, not having things, that is the great joy of life. Of one thing I am proud. I shall soon complete thirty-six years as the minister of this church. These last years are the best years. This last year is the best of all. There are no divi-

sions, no factions. If there is anywhere on earth a more united church, a church in which, according to numbers, there are more or better workers than we have, I congratulate the minister of that church. Since the second or third year of my pastorate there has never been a divided vote in our parish or our board of trustees. When we could not agree we have waited until we could agree. This is a church where the rich and the poor, the young and the old, worship God together. The years are swifter than a weaver's shuttle now, and they will soon fly away forever. I am saying to my soul, these days, of my church, what John said to Jesus at the Jordan ford, "Thou shalt increase but I shall decrease." This is as it should be. The time is near at hand when a younger man should lead this group of consecrated people, in this growing, vital city. I shall pass on to him as fine a group of workers and as fine a band of splendid youth as are anywhere. If the leadership is wise there will be in Syracuse, long years from now, a Universalist church which will serve humanity and Jesus Christ to the glory of God our Father. To this end I have lived. To this end I shall live. To this end I give my hopes, my prayers, my soul. If it comes true it will be all the reward I ask for all the years I have given to this task of making our great faith honored and loved in the city that I love with all my heart.

Cruising Cross Country

XXX From Seattle to Lake Louise

John van Schaick, Jr.

TO get to Lake Louise from Seattle we traveled up Puget Sound by boat to Vancouver, an all day journey. The day was perfect, and the mountains and islands in the Pacific along the way stood out clear and beautiful. We had an hour at Victoria, on Vancouver Island, the capital of British Columbia, and drove about this lovely English city. The roadsides on the outskirts of the city and in the parks were ablaze with broom in full blossom—the most vivid and beautiful yellow I know. There are world-famous sunken gardens twelve miles out of Victoria on a private estate, which are visited by members of Garden Clubs from all parts of our country. We came to Vancouver on a Saturday night—Decoration Day in the States—and hotels were crowded. Our habit of making reservations proved useful.

Vancouver is the principal Canadian port on the Pacific, the western terminal of the Canadian Pacific Railway and of its rival the Canadian National Railway—the first privately owned, the second an example of government ownership. Not because of any political views, but because the scenery along the Canadian Pacific is so famous, we booked for that line when we left Washington.

There are some Americans so bigoted that they will not use a Canadian Transcontinental Line and some Canadians so bigoted that they will not use one in the States. But broad-minded travelers on both sides of the line enlarge their experience by going one way and returning another.

Vancouver is one of the ports which has profited by the Panama Canal. By the Straits of Magellan it was 13,876 miles from Boston and 14,272 miles from Liverpool. By the Canal it is 6,200 miles from Boston and 8,606 from Liverpool. Much of the lumber, fish, minerals, grain and fruit of the Canadian Northwest go out of this port. In four years, the steamship lines sailing regularly from Vancouver have increased from twelve to forty-two, and like Seattle it is three or four days nearer the Orient than San Francisco.

There was a large liner in from Australia the day we arrived. "That is what put us on the rocks," said the sweating room clerk at the Hotel Vancouver. But it was interesting to hear people in the lobby talking of New Zealand and in the dining room discussing recent elections in Melbourne.

Sunday morning we drove out to a Unitarian church two miles from the hotel. It proved to be a little wooden chapel. The minister, the Rev. Alexander Thomson, was from London. This was his farewell sermon, as he is returning to England. He proved to be a fine looking, middle-aged man of ability and true devotion. One of the members told me that he had served as political secretary to Lloyd George. In Vancouver he has attained standing in the community during the three or four years of his residence. He has served as secretary of the Armenian Relief and president of the Burns Society, and he has exchanged pulpits with Anglican, Wesleyan and Congregational ministers.

He ran the Sunday school as Tomlinson of Worcester runs his. The children came to church, stayed for part of the opening services and then went down to their lessons. Mr. Thomson preached a farewell sermon for the children on "God as Light." His sermon to the adults was on "The God of Hope." We had not expected to hear such masterly preaching in this little far-away chapel. The church is a joint missionary project of the British and American Unitarian Associations. Mr. Thomson is in fellowship both with Congregationalists and Unitarians.

The park about which we drove Sunday afternoon, like the parks of Seattle, stands in contrast with the parks of the cities on the Pacific Coast farther south. These northern cities have no palms and magnolias, pepper trees and other tropical plants, but they cut their drives through primeval forests of Douglas fir, spruce and cedar. One huge cedar pointed out in Vancouver was struck by lightning fifty years ago and still stands. It is sixty-four feet around the base. The Vancouver park drive leads one along the harbor, the strait leading to it, and around to what is called English Bay. One of their local literary celebrities—half-breed Mohawk Indian, author of the Legends of Vancouver—is buried on a rocky point overlooking the ocean.

We took the Canadian Pacific east from Vancouver, because it traverses some of the wildest and

grandest scenery of the Rocky Mountains. We call them Canadian Rockies, but they are the same Rockies we climbed at Denver—magnificently superior to state, provincial or international boundaries and to the names we give them. The 525 miles from Vancouver to Lake Louise is a succession of magnificent panoramas.

There is no need of cluttering up this story with names of mountain torrents and rivers, canyons and passes, peaks and ranges, lakes and camps, which we passed. We knew it when we struck the upper reaches of the Columbia River, the same Columbia that flows through Oregon—"the second longest river on the North American Continent." We inquired the name of the Kicking Horse River, because of its glacial color and wild turbulent rush. We are not likely to forget the Selkirks, though we will forget the individual peaks.

Nearly all day we sat out in the open top observation car, which the Canadian Pacific is wise enough to put on. It is simply a flat car with three-foot sides, which are surmounted by an iron guard rail. Of all their experiences in America, I think the King and Queen of the Belgians remember most vividly crossing the Rockies in such a car. We were most fortunate to have a good day. The day before fog lay down upon the tracks like a blanket, the conductor told me. The day after—a passenger told me—it rained hard and there was little to see.

Getting higher and higher, at last we entered the famous spiral tunnels in which the tunnel climbs above itself repeatedly, letting us emerge far up the steep mountain side. Then at the summit came the Continental Divide, where the train was stopped. Here we could actually see the water divide, part starting on the long journey to the Atlantic, the other part on the shorter journey westward. This Continental Divide is also the boundary betweeen the Canadian provinces of British Columbia and Alberta. Fifteen minutes farther on is the station for Lake Louise. Here we got down and took a car shaped like a trolley but propelled by gasoline three and one-half miles up the mountain side to this little gem of the Rockies—5,670 feet high.

This stop at Lake Louise is one of the great surprises of the trip. We put it into our itinerary largely from a sense of duty. It was the thing to do—one of the show places. Going home we could afford a day or two for that sort of thing. But it has turned out to be different from anything else we have experienced. In short, it is a little gem of a lake one and one-half miles long by one mile wide, high up in the Rocky Mountains, surrounded by the boldest and steepest of peaks, mostly sheer cliffs and crags, impossible to climb from the water, and here and there on the lower surfaces covered with firs. There are snow fields partly covering the jagged rocks, and glaciers coming down at the upper end. There is one building on this lake—the hotel—called the Chateau Lake Louise, accommodating 800 people and operated by the Canadian Pacific Railway.

We have been sitting before a window looking out on this lake watching night come slowly down over the mountains. The window is seven and one-half by twelve feet. It frames a picture of surpassing loveliness. Any lesser window would fail to get the mountain tops—they are so near and so high.

There are a dozen of these windows in the long lobby, and a dozen more thirteen and one-half by fifteen in the dining-room. It must take a champion glass setter to put them in.

The main building of the hotel is new. This is the opening day. The old Chateau burned in July last year. The new one was erected during the winter. They built a shell of wood around the construction work, ran several miles of steam pipes through it and worked during the most bitter weather.

We know that we are going to like it here because a beautiful warbler which we never have seen before did stunts for us on the lawn ten minutes after our arrival. That definitely fixes the status of this resort for my wife.

To the uninitiated, I must explain that birds belonging to the family of warblers are small, shy, and hard to see. They generally are at the tops of tall trees, moving incessantly as they feed, and are visible usually for fractional parts of seconds. If you are out with Audubon Society people and they suddenly flop themselves on their backs regardless, murmuring "Parula" or "Blackburnian," or "Bay-breasted," you will know that a warbler is in sight and can be seen better lying flat. Well, this little fellow was amazingly tame, acted like a flycatcher, seemed indifferent to our approach. Bluish slate streaked with black, patches of white on wings and tail, throat and rump yellow, and a patch of yellow on top of his head—it didn't take the madame long to run him down. And she read the description of Mrs. Vernon Bailey of Washington, D. C., the authority on birds of the Pacific and Rocky Mountain areas: "A flash of yellow, black and white flits through the clearings in the Sierra Nevada and you are conscious that an Audubon warbler has flown by. He has all the tricks and manners of a flycatcher, darting out after insects or dodging about among the tree tops—always in a hurry, always in a mad chase for something to eat."

Lake Louise, June 1, 1925.

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Our first day was our only day of sunshine. We saw the lake in all its glory of changing turquoise and emerald. We had the snow fields, the glaciers, the dark forests, all lighted up. On the second day mists often hid the upper peaks. On our last day, June 3, a snow storm swept down upon us. Once in August we saw a snow storm at St. Moritz in Switzerland, but never before have we had one in June. An Oakland, California, man loudly proclaimed this to be the second snow storm of his life. The snow didn't amount to much, but it was most beautiful, and gave us all plenty of chance for talk—"unseasonable," "unusual," "extraordinary." Unseasonable or not, it drove down from the upper levels a large flock of rosy finches which fluttered around the Iceland poppies and bits of exposed turf on the lawn finding something to eat.

The telegraphic news bulletin, which seems to take the place of any real newspapers up here, describes two men dying of heat prostration in Pitts-

burgh, only the day before yesterday. Such are the contrasts of this interesting globe.

The other great tourist center in the Canadian Rockies is Banff, forty-five miles farther east. It has natural hot springs, more hotels, more visitors, but we did not think it worth our while to divide the time between two resorts.

There are miles of trails about here out to all kinds of mountain lakes and camps, there are guides to take one to the glaciers and mountain tops, ponies to ride, boats on the lake, motor buses for other resorts. Though it is early in the season, there are many English, Australian, Canadian and American visitors. There are no real mountain climbers here yet.

One reason we have enjoyed the birds and the Iceland poppies has been that they have afforded relief from the mountains. The mountains are huge, overpowering, dangerous, forbidding, awe-inspiring, although we must add, of course, moving and beautiful. The birds are near, tiny, alive, intimate, familiar. Besides the Audubon warbler and rosy finches we have had closer views of the mountain bluebird—which Mrs. Wheelock calls "the most beautiful bird in California," the "pileolated warbler," the "black-headed gray warbler," the little chippie, juncos and many others.

Fragmentary newspaper despatches remind us that far to the north of us eleven or more brave men are attempting to climb Mount Logan, highest peak in Canada and the most dangerous and inaccessible peak in the Canadian Rockies. They left Seattle May 3, the day we were in Denver, and the last bulletin from them we read a few days ago, was the last we will hear until later in the summer.* They are cut loose from civilization. The Canadian Alpine Club is financing the expedition and there are five Americans in it. There ought to be greater interest in the undertaking. It is something like an attempt to climb Mount Everest, although Everest is 9,000 feet higher than Mount Logan, which is roughly 20,000 feet high. But the country they have to cross to reach Mount Logan is most difficult and dangerous and the weather they are bound to encounter will tax them to the uttermost. We who travel through these mountains on a transcontinental express can have little idea of the vastness of this region to the north between here and Alaska. These men will bivouac on glaciers, wrestle with blizzards, sleep under the eternal snows, exert themselves to the limit of human endurance, and maybe fail. But they will try again. Something in man rises to meet the most difficult thing that can be found. The human spirit at its best matches these peaks.

Lake Louise, June 3.

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*On June 23, four or six of these men reached the summit of Mount Logan. The first accounts published in the papers of July 15 indicate that the exploit was one of the most heroic in the history of mountain climbing.

Some Facts We Ought to Know—I

IN the mass of material coming from the Scopes trial which is worthless, there are some nuggets of pure gold. They have been overlooked. We have dug them out for our readers.

Prof. Maynard M. Metcalf, formerly a member of the faculty of Oberlin College, now of the National Research Council in Washington, soon to be of the faculty of Johns Hopkins University, Baltimore, gave valuable testimony about evolution. Professor Metcalf is a scientist and a Christian, a member of the Congregational Church, and a teacher of Bible classes. Asked at the trial if he believed in evolution, Professor Metcalf said: "Surely. Under certain circumstances I should consider that an insult, but under these circumstances it is different."

"Evolution and the theories of evolution are fundamentally different things," said Professor Metcalf.

"The fact of evolution is absolute. There are dozens of theories of evolution, some of them wholly absurd, some largely mistaken, some almost wholly true; but there are so many points as to how evolution has been brought about which we are not yet in a position to answer.

"We are able to answer flatly that evolution has occurred. Evolution means the change of an organism from one character to a different character, and by character I mean its structure or behavior or function or method of development from the egg. The term in general means a whole series of changes which have taken place during hundreds of millions of years.

"There have been a tremendous series of changes in the inorganic world by which the universe has been brought into existence, the sun being comparatively young.

"For the evolution of the earliest of living organisms we have to conceive of the earliest of organic living things being forced to live on inorganic things. Plants are the only things which could do that. From the first living things we can trace the development of forms in the plant group.

"At the same time there was a tremendous series of plants developing there was also developing a series of animal forms."

The differentiation between plants and animals was due to their different food, he said, as the plants get the food that comes to them and the animals "hustle and go after their food." Because of this plants do not develop motor organisms.

"It is not easy to determine the order in which plants have developed, as it is in the case of animals," he said.

"Can you say where animal life began, on sea or land?"

"Probably animal and plant life both began at the border line between water and land," he said. "For long periods there was no such thing as land life, either plant or animal, and all living things were marine. Needs were the agents in developing structures."

"Some complex animals, such as the whale and seal, have gone back from the land to the sea," said Professor Metcalf. And the introduction of the whale led Mr. Darrow to ask him to define a mammal.

Professor Metcalf said he hesitated to define mammals, but he could tell what some of their peculiar characteristics were. All have hair, all suckle their young, all have vertebrae, all have shoulder or pelvic girdles of bone, and there are glands and other characteristics which mammals have alone in the animal series. There are at least fifty of these differences, he said.

"Where is man classed?"

"Man is classed among the primates," replied Professor Metcalf. "Man is not as highly evolved in his body, not as highly specialized, as some other animals. The hand, for instance, is not as finely specialized as the hand of the bird, but he belongs well up in the group of primates.

"Primates means the order of organisms which include the lemurs, the tailless and tailed monkeys, man, and a large number of forms of which we have fossil records which may be classified as either man or apes, it is hard to tell which sometimes.

"There is a tremendous probability of the evolution of man. There is an inherent compulsion toward the belief in evolution found throughout the universe. It is impossible for a normal human being cognizant of the facts to have the slightest doubt about the fact of evolution. There is no doubt as to the fact, but there is tremendous doubt as to the methods by which it came about. The evidences of evolution are in the whole organic world, not in man alone."

Professor Metcalf then spoke of the fossils and the way in which plant development is traced by them and their age determined by the chemist, who estimates the rate of disintegration of the rock in which they are found.

"I am inclined to believe," he said, "that there may have been a whole series of animals and plants that have been wholly wiped out through changes in the earth, to be succeeded by new series, and that on that account it is not easy to say when life began on the earth. As early as the Cambrian Age flora and fauna existed."

"How long ago was that?"

"It is awfully hard to answer that question in years. No geologist talks in years—he talks in ages," said the professor. "But 600,000,000 years ago is a moderate guess."

No Conflict Between Evolution and Bible

In the statement Dr. Metcalf filed with those of other scientists for the information of the Superior Court which is to hear the appeal, he wrote the following:

"There is no conflict, no least degree of conflict, between the Bible and the fact of evolution, but the literal interpretation of the words of the Bible is not only puerile, it is insulting both to God and to human intelligence.

"But the fundamentalist would do much worse than insult God, he is in reality, although he doesn't realize this, trying to shut men's minds to God's ever growing revelation of Himself to the human soul.

"He teaches in effect that God's revelation of Himself was complete long ago, that He long ago ceased to unfold His mind to men in new revelation. This is evil influence, criminal, damnable. Truth is sacred, and to hinder men's approach to truth is as evil a thing, as unchristian a thing, as one can do.

"The thing to do is not to attempt to guide God's self-revelation into channels of our own ignorant choosing, but to seek His thought and Himself in nature, history, and through His showing us His habit of producing results by gradual growth, by evolution rather than by immediate fiat."

In the main evidences of evolution may be arranged in four chief groups, he said, referring to the phenomena of comparative anatomy, of comparative embryology, of paleontology and geology, and of geographical distribution.

"We can arrange plants and animals in a double, parallel series showing increased complexity of organization.

"In the development of an individual from an egg to adult, this individual passes through a series of stages of increasing complexity, and this individual series in one of the higher organisms strangely parallels and agrees with the racial series first mentioned."

Evolution is the only key found to the geographical distribution of animals and plants and to the differences noted between them, he asserted. He pointed as evidence of evolution to the vestigial organs in animals and plants.

"There are in man, for example, very many structures of no conceivable present use, but showing resemblances to organs in other animals which are useful," he said. The appendix vermiformis and the wisdom teeth of man he pointed to as examples.

Intelligent teaching of biology or any intelligent approach to biological science is impossible if the established fact of evolution is omitted, he declared.

The Author of "The Outline of Science"

Asked by cable to come to the United States for the Scopes trial, Prof. J. Arthur Thompson, the British scientist, author of "The Outline of Science," sent a cable stating that such a visit was impossible at present, and then added the following:

"Science is based on observation and experiment. It is impersonal and unbiased, verifiable by all normally constituted minds able to use the methods. There is no picking and choosing of palatable and digestible science. We must take all that is firmly established.

"The aim of science is to describe and formulate mind and matter in terms of the lowest common denominators available at the time, such as electrons. The religious aim is to interpret the world and man's place in it in terms of the greatest common measure. So far as that can be discerned, science and religion have quite different aims, employ different methods, speak different languages, and can never be in radical opposition.

"To say 'the Bible or Darwinism' is a confusion of thought, a false antithesis. There is every reason in the world for holding firm to both. The general idea of evolution which Darwin made current intellectual coin simply means that the present is the child of the past and the parent of the future. It can not be proved like the law of gravitation, but, like wisdom, it is justified of its children.

"It is the only scientific theory in the field. It is a master key that opens all doors. It is con-

tradicted by no known fact. It is used by all competent biologists.

"We do not yet know much that is certain in regard to the factors that have operated in the long process of racial change, but the fact of evolution stands firmer than ever, and it is observable to-day. Not only does the evolution idea make the world more luminous, but there is a gospel of evolution, for it is an encouragement and invigoration to know that man has behind him an ascent with a trend toward what at his best he has always held to be best. To refuse this gospel means impoverishment of spirit."

Our Prayers Together

Grace F. White

Sunday, August 16

Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you.

Matthew 6 : 33.

Thought answereth alone to thought
And Soul with soul hath kin;
The outward God he findeth not
Who finds not God within.

Then go not thou in search of Him
But to thyself repair;
Wait thou within the silence dim
And thou shalt find Him there.

Frederick L. Hosmer.

O Thou, who art not far from every one of us, grant us to be conscious of Thy daily presence within us. May we strive to keep our hearts from evil that they may be temples worthy Thine indwelling. More and more may we prove it true in our own lives that, as we seek Thee first in all our concerns, all our needs are compassed by Thine over-brooding care of us. And so may our lives bring forth fruits of righteousness, acceptable unto Thee our God and Father. *Amen.*

Monday, August 17

For this is the love of God; that we keep his commandments; and his commandments are not grievous.

1 *John* 5 : 3.

Briefly, do as thou would'st be done unto;
Love God, and love thy neighbor; watch and pray;
These are the words and works of life; this do,
And live; who doth not thus hath lost heaven's way.

Henry Vaughan.

Our dear heavenly Father, Thou knowest that we love Thee and would honor Thee in our hearts. Do Thou help us, that our daily lives may show our love in glad obedience to Thy commandments, and in kindly consideration of those about us. May we make it our study to reflect our Saviour in patience and praise. May our faith increase, and courage and cheer accompany us all along the way that leads at last to the revelation of Thyself, when we shall awake in Thy likeness. *Amen.*

Tuesday, August 18

Thy word is a lamp unto my feet, and a light unto my path.

Psalm 119 : 105.

He that has light within his own clear breast
May sit in the center and enjoy bright day;
But he that hides a dark soul and foul thoughts
Benighted walks under the midday sun.

John Milton.

O Thou Almighty God, who dwellest in light unapproachable, shine into our hearts, that darkness may flee away and have no more dominion over our lives. Deliver us from evil thoughts and illumine us that we may reflect Thy radiance, and be to all about us a light to guide into ways of pleasantness and paths of peace that shall bring them to a knowledge and love of Thee with whom is no variableness, neither shadow of turning. And bring us all at last, in Thy providence, to the Homeland where is no need of the sun by day and where there is no night any more forever. *Amen.*

Wednesday, August 19

Let every man be swift to hear, slow to speak, slow to wrath, for the wrath of man worketh not the righteousness of God.

James 1 : 19, 20.

Quench Thou the fires of hate and strife,
The wasting fever of the heart;
From perils guard our feeble life,
And to our souls Thy peace impart.

J. H. Newman (tr. from Latin).

Into the silence of the soul, O God, would we go, and listen for Thy voice. Hushed into quietness would we be that we may hear Thy message that is sure to renew our strength and to clear the way before us. And as Thy peace descends upon us, so may impatience and fretfulness be forgotten, and our lips be anointed to speak the truth in love, and our hearts nerved to tenderness and sympathy for our fellow men. Keep us humble, but persuaded of Thy power and Thy will to help us. And to Thee be praise forever. *Amen.*

Thursday, August 20

Every man, according as he purposeth in his heart, so let him give; not grudgingly or of necessity, for God loveth a cheerful giver.

2 *Corinthians* 9 : 7.

Make channels for the streams of love,
Where they may broadly run;
And love has overflowing streams
To fill them every one.
For we must share, if we would keep
That blessing from above;
Ceasing to give, we cease to have;
Such is the law of love.

Richard Chevenix Trench.

Our heavenly Father, from Thee comes every good and perfect gift, and without Thy bounty we would be poor indeed. May we forget not all Thy benefits to us. And may we show our gratitude to Thee, by our gifts of love and sympathy and substance to those in need. May Thine unfailing gifts

to us challenge us to give of our best to our fellow men. So may our love for Thee increase, and manifest itself generously in lives of helpfulness, in the name and spirit of him who loved the world and gave himself as his best gift to Thee and to the children of men. *Amen.*

Friday, August 21

Follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith; lay hold on eternal life.

1 *Timothy* 6 : 11, 12.

"Grace from on high, to do the daily task,
More love to those who round my pathway throng,
More light to see, my faith and hope more strong,
This my petition, this the boon I ask."

Help us, dear God and Father of us all, to follow close and constantly, that we may not lose our way, or falter in the strife. We may not understand Thy dealings, but Thy love is sure and forever. And in Thy strength may we be strong, that we may more nearly fulfil Thy purpose in our daily lives. Use us as Thou wilt, in Thy service, and inspire us to worthy endeavor. And to Thee may we render thanksgiving and praise, all our days. *Amen.*

Saturday, August 22

Be strong and of a good courage; fear not, nor be afraid, for the Lord thy God he it is that doth go with thee: he will not fail thee, nor forsake thee.

Deut. 31 : 6.

Make not of work a labor. God is good.
What strength He asks, He ready stands to give.
Less by their fears, more by their love, He would
Have all His children live.
And thee He loveth; stronger love is not;
Earth can not give a peace so deep.
Then calmly live, take patiently thy lot,
And God thy spirit keep.

William Reed Huntington.

O Thou who art our Refuge and our Strength, to Thee we come under every condition and in every experience, and find Thee sufficient for our deepest need, and the crown of every joy. Increase our love and our faith, and our response to Thy call for our noblest manifestation of Thyself in all that we think and say and do. Forgive us that we hesitate, and quicken us with Thy holy spirit that we may be approved of Thee, and helpful to all about us, and steadfast in our following of him to whom we have pledged our discipleship. *Amen.*

Back of the Tennessee Trial

Edward A. Lewis

THIS Tennessee trial has been an unusual affair in many ways. For one thing, a considerable amount of time was consumed in the settlement of minor points of the law. During the first five days of the trial only three hours were devoted to taking testimony. Most of the time the jury had been excused while the lawyers gave themselves freely, volubly, and at times eloquently, to the discussion of subjects entirely beyond the legal limitations of the question immediately at issue.

From the point of view of the settlement of Mr. Scopes' guilt these excursive discourses may be considered useless; but nevertheless through them there has been made evident the fact that the really important thing is not the decision of the immediate issue as to the guilt or innocence of John T. Scopes, neither is it the opportunity which this case has afforded for the teaching of evolution to the residents of Tennessee. The most important matter lies back of this trial, and exists in the larger issue of two fundamentally conflicting convictions—two very strongly opposed beliefs and views dealing with the underlying principles of government, of education, of religious freedom, and of justice.

Back of this trial, for one thing, is the question whether a state legislature in free America has authority to prohibit public school instructors from teaching scientific theories, and to prohibit them not because they are not true, not because they are not duly attested by fact, not because they are not educational and cultural, not because they are immoral or any way inimical to the state, but simply and solely because they do not agree with the tenets of a certain religious sect.

It is the duty of Christianity to protect the state. But it is not the duty and it is not within the proper functions of the state to endeavor to protect Christianity or any other form of religion from the truth, or even from scientific theories, by abusing its police powers to suppress such truth and its legislative powers to restrict the dissemination of such theories.

Every one should understand that the mere placing of the ban upon the teaching of evolution is not what raises the strenuous objection of the thinking people of America. This act would not be so very offensive in itself, though serious enough of course. The real objection is based upon a realization of the fact that back of this act lies a disease of which this is but a single symptom.

This shackling of the Tennessee teachers is but the outward sign and evidence that the virus of medievalism has somehow gotten into the blood of our people and is developing among us the ancient evils of suppression and intellectual tyranny against which our forefathers fought for freedom years ago.

When we understand that back of this Tennessee legislation lies the evident purpose of conforming the courses of study in the free public schools of America to the religious dogma of an ignorant, narrow, and bigoted sect, we realize that the very underlying principles and fundamental ideals of America are at stake.

Our public schools must now and forever be kept free from and above the combat of contending religious sects. To every church and ecclesiastical body within our borders they must firmly say, "Hands off!" and the command must be enforced.

Our splendid public school system will be utterly demolished if we are going to proceed on the principle

that no theory, fact, or science shall be so much as presented for the consideration of young American minds until, and unless, it meets with the approval and sanction of all our hundred and fifty-seven varieties of religious sects! Or, if we are going to consider the matter as coming under the state's rights theory and limit the religious control of the schools to the predominating church within the several states, in what a fine predicament do we then find ourselves!

According to our Federal Constitution there shall be no state church and no official religion, and no religious test shall be imposed as a requirement for holding public office. But still no subject shall be taught in the public schools which does not meet the test and satisfy the requirements of the state-approved religion!

Another issue back of the trial is the principle of freedom of religious thought and speech. To abandon Genesis as a literal explanation of creation is shocking heresy to some pious souls; but the real infidelity is the infidelity of the Fundamentalists, who deny the power of truth to get itself accepted in open competition with error, the lack of faith in truth to win when fairly pitted against the false, the faithlessness which, through fear, seeks to suppress by force every theory and opinion it does not favor, capturing and diverting to this purpose wherever possible the legal machinery of the state.

This is the real infidelity, and the fact that it is so wide-spread and zealously propagated together with other medieval ideas and atavistic religious dogmas, while the majority of true believers languish in taciturnity, misconceived as tolerance, constitutes one of the saddest tragedies confronting America to-day.

It is perfectly plain that the movement back of the Tennessee trial is a backward movement. It is retrogressive, savoring of the Dark Ages. It is un-American. And it must be defeated. But it will not be defeated by those who delude themselves with the idea that it is insignificant or impotent. It will not be defeated by those who have the impression that the old-fashioned religion of superstition and authority has burned itself down to the last flicker.

It will be defeated only when those who have progressed to broader, nobler, and freer views awake to their duty to God and country, and begin to devote themselves to the cause of truth and freedom with something like the vigor and intensity and loyalty of support with which the apostles of darkness have long been devoting themselves to error and repression.

Week-day Religious Education

Harry A. Hersey

THE editorial in the *Leader* of July 4, commending the decision and injunction by Justice Albert Seeger, restraining the Board of Education (Mt. Vernon, N. Y.) from taking forty-five minutes from each school week for religious instruction, surprises me more than any editorial attitude which I recall in our great church paper.

While in Muncie, Indiana, it was my privilege to devote considerable study to the subject of week-day religious education, and on one memorable occasion we had a long conference by the ministers and educators of the city under the leadership of perhaps the greatest expert on the subject in the United States. Every possible criticism was voiced and adequate replies were made to all of them.

In Canton I found week-day religious education sanctioned by the Board of Education, operated by and in the several churches, and almost unanimously approved and "requested" by parents in all denominations and in none. I am not aware that I have been "swept off my feet" by any "misguided attempt." It seems to me, rather, that the Christian world and the school authorities have come to their senses.

In Canton we have found the system to be entirely workable and decidedly successful, a unifying rather than a divisive force. One of the memorable events was an evening under auspices of the Library Association, where representatives of all the churches told exactly how they were conducting the week-day classes and with what results. Catholic and Protestant were unanimous in approval and commendation. The bright remark of the Roman Catholic lady is worthy of repetition: "People say to me that I cram religion down my children's throats. Well, I tell them that I cram vegetables down their throats, because I know that they need vegetables even if they do not want them."

I can not see how any free thinker, atheist, agnostic or other non-religious person can object to week-day religious education in school hours, since no children do or may receive it save those whose parents have requested in writing that they shall receive it. Moreover, the children who do not receive it are not deprived of any school hours or privileges, but their schoolroom work goes right on.

Any public school will excuse any pupil upon written request of the parent for any other purpose. I know of one school board, at least, which requires that teachers excuse pupils who can take their private music lessons at no other time than during school hours. Week-day religious education asks only that the pupils be excused from classroom presence, but not from classroom record and discipline.

Ideally the *Leader's* contention that "the better way is to make the church school so vital and interesting . . . that children will refuse to miss it" is sound enough, but in practise it is chiefly "sound." If the *Leader* fears an "impossible" way, let it cease to dream that this paragon of impossibilities is possible. "Week-end" parents and elder brothers and sisters would alone be sufficient to wreck anything like a 100 per cent attendance program. Under public school permission (again let me emphasize that it is upon written parental request only) nearly 100 per cent attendance is realized. "Sunday school stuff"

is given a dignity and importance in the eyes of the children which it does not attain in Protestant churches otherwise. As a rule the quality of instruction is superior to that in the average Sunday school; there is no wandering from the lesson topic, and the teacher can demand and realize a class discipline perhaps unachieved in any but the most extraordinary Sunday schools.

If we are afraid of the "vicious and impossible" in any department of education, let it be of the utterly materialistic system of (partial) secular education which has so "frightened" some of the best minds in school and church and state that they have adopted the week-day religious education plan, which already has had positive and beneficial results. It is not perfect, but it is "better" than no such system at all. Of "evils" it is the least, if not, as some of us believe, of "good" a worthy and effective promoter.

An Invitation to the "Open Door" and a Suggestion

Alfred J. Cardall

THE Universalist church of Portsmouth, N. H., during the present pastorate has thrown wide its large double doors every day during the five or six months of the summer season.

The church building itself is one of the finest medium-sized edifices we have in the denomination. The appointments of the auditorium, especially its beautiful memorial windows, are a source of genuine pride not only to the church organization, but to the community.

With its doors wide open, its well-kept lawn and flower urns, and its finely arranged invitation to enter, it attracts to its churchly interior the reverential spirit and evokes gracious comments on its beauty and sacred atmosphere. It has been a special joy to the pastor and his people to hear the comments of visitors, both strangers and the friends of various faiths in the community.

The present church building was erected in 1896, on the site of the historic old church which was destroyed by fire.

The Portsmouth Universalist society has a fine long history, for it was here that John Murray first preached in New Hampshire, in 1793, the 130th anniversary of which was celebrated in the present edifice two years ago.

Within the auditorium is a plainly dressed cross made from the timbers of the old church. The clock of the former building has been carefully preserved, also the Paul Revere bell; and over the altar the foundation motto of our faith, "God is Love"—likewise rescued from the fire—is placed with the beautiful memorial windows to Murray and Ballou.

So marked has this "Open Door" been in its invitation, acceptance, and appreciation, that it inspired the following lines, which were composed and published by a lady then unknown to the pastor, but since known to be a local writer of published verse and prose of some note. The poem was printed without our knowledge by the editor of the leading paper of the city.

The Open Door

A church stands on a shady street
  With church doors open wide,
Flowers in urns seen on the lawn,
  Well kept, on every side!
Close to the door an easel
  With invitation there:
"This open door invites you in
  For rest, and thought and prayer."

Come in, this invitation said,
  Rest here your weary feet.
Come in, this is your Father's House
  Where sons and daughters meet.
Tarry within and be His guest,
  Forget your toil and care;
Read at His altar, "God is Love."
  Kneel, leave your burdens there.

A stranger passing tarried there,
  Read with a thoughtful brow;
The open door, the welcome given
  Appealed to his heart now.
He showed the marks of labor,
  His sunburned hands were bare;
And on his brow were penciled
  The furrows made by care.

And thoughtfully the stranger gazed
  At the wide-open door,
And vivid came departed days,
  Scenes in the days of yore.
He saw again the village church,
  Sat in the family pew,
And fancied that he heard once more
  Old hymns that once he knew.

His rough hand quickly brushed away
  Tears that were falling fast;
The invitation brought to him
  Bright visions of the past.
The chiming bells of memory rang
  The home church bells again,
Brought visions, and his youthful days
  To him were pictured plain.

The open door portrayed to him.
  Scenes of the long ago,
When holding fast his mother's hand
  To the village church he'd go.
The invitation touched his heart,
  Recalled those days of yore,
And led him on the Sabbath day
  To the church with the open door.

Clara A. Lynn.

The following letter also indicates the value of the "Open Door:"

Goffstown, N. H.
Oct. 22, 1924.

My dear Mr. Cardall:

May I express just a word of appreciation of the "Church of the Open Door?" I am a traveling saleswoman, and the opportunity for a few moments of quiet and prayer offered by your church brightened a

whole day for me, and consequently several others, for "Love is reflected in love."

Gratefully,

May Whipper.

In the large Kyle model illuminated bulletin board, which now carries our message, is the following invitation:

The Church of the
Open Door
We invite you to enter
for Rest, Meditation or Prayer
Behold!
I have set before thee
an open door. Rev. 3 : 8.
Interpretative
Literature Within

and such other wording as may catch the eye and convey our spirit and hospitality.

We keep supplied with denominational literature two tables in the vestibule and reading room.

Our special invitation to the people of our churches is a two-fold one.

First. When on journey bent, passing near or through Portsmouth, turn to the church, which is on the direct road, when entering or leaving Portsmouth by way of Jenkins Avenue. The church is on Pleasant St., but three blocks from the City Square. Rest awhile and perchance meditate in the beauty and sanctity of its historic surroundings. Many friends during the past four seasons have done so, especially when on the way to Ferry Beach, Old Orchard, the White Mountains, etc. By so doing they have given us the joy not only of their visits, but of their expressed appreciation of the beauty of the church. Further, a brief, or longer, visit to this historic city—settled in 1623—with its fine examples of colonial architecture, will well repay for the time of a special trip.

Second. Is it not possible during the summer season, when so many of our churches are closed, for arrangements to be made by our local societies whereby at least any one who desires may have the opportunity of entering the house of worship for a moment of prayerful meditation and spiritual refreshment during the days of the week? To the mind of the writer the closed doors of our churches have been a serious loss to the spiritual emphasis of our faith.

Our invitation, then, is also for our churches to try the "Open Door" policy, and be blessed in the consciousness that there is a place of sacred memories and spiritual uplift to which any soul can turn any day during the week, where the man of toil, the woman burdened with care, or the loyal disciple of the Master who may feel the urge and the need of spiritual refreshment, shall find the doors of the Father's house open wide.

The very fact that the building is open, the inclusive invitation with its sacred purpose, and the incidental coming and going of visitors, have in our own experience protected the building itself against any form of depredation or intrusion during the days of the "Open Door."

The Religious Press in the Nation's Life

In order to secure the judgment of some of the outstanding leaders of Protestant thought and life in America as to the value of religious journalism and the importance of the church paper in the homes of the country, the Editorial Council of the Religious Press, through the Rev. Paul S. Leinbach, its president, has brought together a remarkable body of recent testimonies. The Editorial Council was initiated by the Federal Council of the Churches of Christ in America to promote the interests of religious publications and to serve as a center for exchange of experience among the editors.

Among the many significant declarations concerning the place of the religious journal, are the following:

From Dr. Charles E. Jefferson, pastor of Broadway Tabernacle, New York City:

"I am a steadfast friend of the religious press, and am a firm believer in its usefulness. It is performing an indispensable service to our churches, and I regret that so many people fail to appreciate its value. The efficiency and enthusiasm of many professing Christians would be immeasurably augmented by the faithful reading of some religious weekly."

From Bishop William F. McDowell, Washington, D. C.:

"I suppose there would be no question at all about the value of pure household food in an American family. The singular thing is that many families are very careful about the food they eat and utterly reckless about the literature they read; careful about the food they supply their children and utterly reckless about the magazines, books and papers which get into their children's hands. The current revelations as to the literature on sale in the news stands all over the country are appalling. If these revelations mean anything, they ought to mean a new appreciation of the importance of Christian literature, especially periodical literature. I do not see how our churches and families can possibly be at their best without it."

From Dr. Francis J. McConnell, Bishop of the Methodist Episcopal Church, Pittsburgh, Pa.:

"Every day of my experience as a church administrator increases my sense of the value of religious journalism. Much well-intentioned and serious-minded religious feeling is at the present time failing to make any strong impact for good, through sheer lack of religious information and education. The grossest misunderstandings abound, the most inadequate conceptions prevail, simply because the people are depending upon secular newspapers and magazines for information concerning religious matters. I would be the last to disparage the importance of such secular publications. They are doing an indispensable work, but their utterances are lamentably lacking in the realm of religious thought. Nothing has taken the place of the distinctively religious paper as a medium of imparting information and of creating sound religious understanding. If the religious press is not supported, we shall experience a great lack in religious effort—a lack which nothing but the religious press can fill."

From Dr. Robert E. Speer, Secretary Board of Foreign Missions of the Presbyterian Church:

"I believe with all my heart in the value of the religious press and lament all the more on that account that we have so few religious papers which are able to maintain themselves and which approach the Christian ideal. I remember so vividly the influence in our home, when I was a boy, of the *New York Independent* in the days of Mr. Bowen, and the *Presbyterian* in

the days of Dr. Muchmore. There was a great deal in these papers that was beyond us, but there were pages in them that were within our comprehension, and as the years went on, the number of these pages increased. I think we ought to put forth every effort to-day to maintain our religious papers and to lift them to a still higher level of effectiveness and Christian spirit."

From Dr. Merton S. Rice, minister of the Metropolitan Methodist Episcopal Church, Detroit:

"If the sane religious forces of our country would make as enthusiastic endeavors with the circulation of their literature as do those who become enamored with freak ideas under the head of religion, we would soon see our country aflame with influential religious journalism."

From Dr. John Grier Hibben, president Princeton University:

"I feel that the great need of the Protestant families in our country is a paper which will avoid all the acrimonious and controversial questions of the day and give itself to the constructive activities of the Protestant Church. I believe that such a paper, emphasizing the unity of the Protestant denominations, and having as its policy the endeavor to bring together in a spirit of co-operation the allied forces of Protestantism, will find a place for itself in the Protestant families of our country."

From Dr. Alexander MacColl, pastor Second Presbyterian Church, Philadelphia:

"The religious press has a sphere all its own by reason of the irritating inaccuracy of the daily newspapers, their assignment of callow youths to discuss the most vital matters of faith and life, and their habitual emphasis upon the more sensational features of church life. For this reason, our church papers should be heartily supported by all Christians who think it important to keep informed about the affairs of the Kingdom. Many of the most serious problems of church life to-day come from a lack of accurate information, especially among the laity. Of course if the religious paper is to be supported, it must not only be pious but interesting, highly intelligent and inspiring. Its editorial policy must be persistently constructive, never aggressively divisive. All church papers will be likely to suffer so long as certain so-called religious papers are kept alive by controversial groups within the church for the purpose of misrepresenting all who in the least degree differ with them."

From Dr. Henry Sloane Coffin, minister Madison Ave. Presbyterian Church, New York City:

"Some church papers are admirable and keep people posted as to the work of their communion and of the church universal, and foster a spirit of Christian sympathy and generosity. I should be very glad to endorse most heartily those church papers which make for Christian unity and liberty and love."

From Dr. Karl Reiland, rector St. George's Church, New York City:

"I regard religious journalism as of the utmost importance at this time and of great importance at any time. Especially do I think there is great need of liberal religious journalism—fearless, constructive and free. This question of Science and Religion will not down and should not down until definite values have been gained that are clearly in the transition which is taking place. The trouble with people is, they do not think. In religion especially the people have allowed the leaders to do their thinking for them and religious leaders have become intellectually lazy. The attitude of religious people is sickly and anemic as contrasted with the attitude of the same people toward medicine and the practical uses of modern mechanics and scientific material in other fields. Jesus was right: 'The children of the world are wiser in their generation than the children of light.' There seems to be something about spirituality as it is used that makes for consecrated stupidity. Religious journalism has got to lead in the transition for religion, but with a scientific understanding and a scientific method."

Others who contributed to this symposium were Hon. Gifford Pinchot, President Henry Churchill King, Bishop Stires, Dr. Ashby M. Jones and Dr. Lynn Harold Hough. All strongly emphasized the importance of putting religious journalism on a high plane and keeping it there.

Evolution Truly Christian

ON Sunday, July 19, Dr. John Clarence Lee of Gloucester took for his subject, "The Scopes Trial and the Spiritual Value of Evolution." The *Gloucester Times* on Monday reported his sermon as follows:

A short course of study in science and religion has recently been opened down in Tennessee, and the newspapers have featured the contest of oratory between Bryan and Stewart, as prosecutors, and Darrow and Malone, as defenders, in a suit to suppress the divinely-given right of the human mind to freedom of thought. The martyr may be condemned in this action. But the law in the case is contrary to the spirit of the Constitution of the United States, and of the American people as a whole; for we prize our religious and intellectual liberty. But, above all, the true interpretation of Christianity will not lose, but gain, by all this publicity.

The Christian believer has implicit faith in God as the source of all life, and of all existing things throughout the entire universe. He believes in a Living God, ever present, ever active, the Infinite Mind and creative power of to-day, as much as in past ages, the Eternal, from whom all things proceed. God is indwelling in nature. All nature is a book of divine revelation, and those who discover the laws of nature, which are the divine laws, can read God's thoughts.

In past ages, some of those who have read God's thought have been harshly treated by ignorant men. Columbus taught that the earth is round, and he was scoffed at by the superstitious. Galileo read God's truth that the earth revolves around the sun, and in 1633 he was condemned, and put in prison. Charles Darwin and other seekers after truth succeeded in reading God's thought that all living earthly plants and animals have arrived at their present forms as a result of variations down through the ages, from simpler, earlier forms.

And now, a strange instance of opposition to scientific progress has occurred in America. Alone among the forty-eight states, Tennessee passed an act prohibiting the teaching of the evolution theory in all universities, normal and all other public schools, supported by the funds of the state. And a young man of twenty-four years, a high school teacher named Scopes, has been arrested as Galileo was arrested in 1633, and Mr. Scopes is now being tried in the court at Dayton, Tennessee, under the charge of having taught evolution. To the modern, educated mind, such a law and such an indictment appear preposterous. They are contrary to the spirit of the twentieth century, and to the tolerant mind of America. They are a manifestation of bigotry, ignorance and superstition. And furthermore, they are manifestly contrary to the saying of Christ, "Ye shall know the truth, and the truth shall make you free." For truth is divine, wherever found, and the true discoveries of science are a revelation of the laws, methods, purposes, and processes of God, the living and eternal Cause.

The acceptance of evolution as the age-long process through which the Creator has developed man to his present state, is perfectly consistent with Christian faith. In fact, the Christian who holds the evolution theory has a more exalted conception of God and man, for he gains the vast hope of constantly increasing progress, here and hereafter.

Among the great believers in religion who have also been teachers of evolution were the peerless psychologist, William James, my beloved teacher, author of "Varieties of Religious Experience," John Fiske, who wrote "The Destiny of Man," and Sir Oliver Lodge, whose new book, "Making of Man, a Study in Evolution," with faith in God, Christ and Immortality, is in the Sawyer Free Library.

Furthermore, the fact and philosophy of evolution are now taught to the young candidate for the ministry in nearly all of the leading theological schools, except those which are the so-called fundamentalist. To the modern believer, evolution possesses great spiritual value. Science is the handmaid of religion. It reveals marvelous possibilities of the mind and soul of man. It expresses the very thought of Christ, who, by parable, precept and example, urged man to growth, "first the blade, then the ear, then the full corn in the ear."

And St. Paul taught the law of evolution, when he said we shall all come, at length, unto the perfect man, the measure of the fullness of Christ. Let us then hope that truth will prevail, that scientific progress will continue to enrich our lives, and that all may truly pray with Holmes:

"Build thee more stately mansions, O my soul,
As the swift seasons roll.
Leave thy low-vaulted past;
Let each new temple, nobler than the last,
Shut thee from Heaven with a dome more vast,
Till thou at length art free."

Reactions of Our Readers

ARE WE PREJUDICED AGAINST WOMEN?

To the Editor of the Universalist Leader:

Thirty-five years ago the Universalist Church gained a foothold in Tennessee. If it had asserted its power of God unto salvation, had used all that He offered it, it might have prevented this orgy of ignorance and prejudice, this denial of the right of the Father of Lights to speak the present word of life to His children.

The Universalist Church can do what no other organization can. It stands midway between "fundamentalist" and "agnostic." Yet it hesitates, fears to advance, plays the opportunist, talks about fusing itself with other organizations. Its cry should be that of its Master: "I will draw all men unto me."

The forefathers of our church did not hesitate, did not fear, did not wait for a more favorable opportunity. They braved social ostracism and won out. Why is our church so afraid to push its banner into the highways and byways? Because we have not ministers enough?

Then why does the church not use the ministers which it has? The prejudice against the ordained woman minister is just as foolish and ignorant as the attitude of those narrow-minded Dayton people. They are ignorant because they do not want to be wise. The prejudice against the Universalist woman minister is treachery to the memory of our church fathers, who recognized that there is no sex in spiritual leadership.

Can a green boy just out of the theological school know as much about life, be as capable of leading the souls of young and old, as a mature woman? Even the average girl at twenty-one years of age is spiritually older than the man at that age, if she has had any serious bringing-up at all.

There are parishes that have said that they would close their churches rather than accept the shepherding of a woman minister. Such parishes are dead wood—there is no spiritual life in them. They are not trying to help their heavenly Father to make His world better. They are not trying to save souls. "To be saved is only this, salvation from our selfishness." The business of the church, our church, is salvation. Not salvation from hell, but salvation from selfishness so that spiritual evolution may become a fact in every individual. If a church is honest in that mission, it will follow eagerly any man or woman who will help it to let the light of God through the darkness of sin and stupid, unprogressive prejudice.

How many of our churches have made a survey of the territory, especially the rural districts, within easy reach of their towns, and have tried to establish Sunday schools? To organize the social life of a country district on Christian principles? The church that liveth to itself is quite likely to die to itself. There is nothing in this extension work that a woman pastor can not do. In fact, out of years of social service work, it is my observation that a woman can gain admittance into a strange home and make herself a friend to its inmates much more readily than a man can. The mother in her is universal, meets a need that no man can supply, until he has become the complete human, the evolved man-woman in Christ.

This rejection of the woman ministry is a waste of spiritual force and opportunity. The question ought to be taken up at the Syracuse Convention. It is fundamental to many of the important matters that are to be brought up there and should take precedence. There should be a resolution introduced there and adopted to the effect that, as our church fathers made it the policy of our church to ordain women, each individual parish shall accept individual women ministers on exactly the same footing as men candidates; that no parish that considers itself loyal to the Universalist Church shall refuse its pulpit to a woman just because she is a woman; that our girls who are about to choose a profession shall be requested and encouraged to enter the ministry. We should be proud to see them in the state legislatures, in Congress, as Governors of their states, positions which are now being filled by women better than by some of the men who preceded them. Why close the ministry to our girls when all other professions are open and they are encouraged and helped to success?

In the face of the world's need for our church, and our lack of a sufficient number of ministers, it is time this matter of the woman ministry should be thoroughly aired and a more sane spirit infused throughout the entire denomination. I believe that some of the money that is going into Headquarters could be well used in sending out a questionnaire to every parish in our church, asking if that parish had ever heard a woman preach; if it had ever had a woman pastor; if it had progressed under a woman's pastorate; what the strong or weak points of that pastorate had been; why it was terminated; if the parish would call another woman pastor, other things being equal; if that parish would encourage its girls as well as its boys to enter the ministry; if it is loyal enough to help in this way to double our ministry and the usefulness of our church.

The Universalist Church is based on reason. We have a right to demand a reason for a prejudice that cripples our usefulness in the world and in God's sight.

Irene Earll.

Highland Falls, N. Y.

* *

SPIRITED DEFENSE OF ONE WE CENSURED

To the Editor of the Universalist Leader:

I think the man or woman who was responsible for the article on "Dr. Cadman and the Federal Council" would be very much ashamed of it if he or she knew Mr. Edmonds or the *Manufacturers' Record* as I know them after an association of more than thirty years. I happen to be a Universalist from my babyhood; my pastor, from my childhood until his death, was Dr. Royal H. Pullman. My husband, the vice-president of the *Record*, was brought up in the Baptist faith, as was Mr. Edmonds. While disagreeing with Mr. Edmonds on many subjects I know him to be a kindly, courteous gentleman, giving

and helping all who ask—his pen the only sharp thing about him.

The *Manufacturers' Record* has always been fearless in standing for what it considered right, and I was sorry and ashamed to have my church paper stoop to calling names in such an undignified manner.

Do we only *call* ourselves liberal? Universalist teaching should make for kinder criticism. The article in the *Leader* was too orthodox to help any one see the error of his way.

Elma Halstead Gould.

Towson, Maryland.

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PRAISE FOR THE LEADER

To the Editor of the Universalist Leader:

The *Leader* is the best publication that comes to us. The articles on the California trip have been very enjoyable and cover much territorry that is familiar.

The discussion of subscription rates recently impressed me. The majority would pay, just as easily, if rates were raised.

M. Grace Shaw.

Afton, N. Y.

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PROTESTS AGAINST P. O. CANCELLATION STAMP

To the Editor of the Universalist Leader:

I've had this envelope in front of me several days.

Look at the "slogan:" "Let's Go. Citizens' Training Camps." Query—Why endure?

Let's protest against the practise of using your machinery and mine for warlike propaganda, or have the word "not" inserted in the upper line.

F. P. J.

St. Augustine, Florida.

* *

AS PENNOYER SEES DAYTON

To the Editor of the Universalist Leader:

Dayton being near to Chattanooga, I spent a half day there. It was very pitiful to behold Darrow question Bryan and show up the latter's unique ignorance on science. The Great Commoner does not seem to know as much about science as the average high school graduate. And knowing so little, he condemns evolution. The trial will help multitudes to spell that word without an *i* as the third letter, and to spell the kindred word otherwise than as devil-opment!

Most people among the liberal religionists feel that it is also rather unfortunate that Darrow, a pronouced agnostic, should be the leader of the evolution side, because it gives the prosecution a plausible argument with multitudes who would not otherwise be so apt to be against the permission of the teaching of evolution. The outstanding lawyer of all is Malone. A Daytonian who was strongly for the prosecution at the start told me that Malone's speaking had won more and more applause, and that he was very popular with almost everybody, making evolution seem more permissible.

Judge Raulston, who was reported as hoping to make himself popular by his part in the trial, is said to have become unpopular throughout the whole district, for the reason that the Tennesseans will stand for no trickery, and feel that he was decidedly unjust in not letting the defense bring the scientists as witnesses before the jury. This is agreed to by all as being common talk, and has won a great deal of sympathy for the defense which might not otherwise have been possible. The present trial will probably decide for the prosecution, and that will give a wider hearing later at the higher courts. Young Scopes is more popular than ever and everybody says that he can have his job back if he wants it.

In talking with Bryan, and being obliged to hear that any one associating with the defense side was dangerously near to unbelief, I replied that some folks might think that they believed more and better of God than he did, and from that point of view might be tempted to say that he was in some unbelief. That was the last word of a pleasant brief conversation.

After the session of court I talked with every promising looking man along the way to the depot. A Presbyterian minister, reporting for a Canadian daily, said he could not really speak to Bryan, he felt so sorry for him in his present ignominious position. At the depot my group grew rather too large, because it looked like a regular meeting, but they very attentively stood by to listen to your humble servant, and the train was itself a half hour late.

C. H. Pennoyer.

Dayton, Tenn., July 20, 1925.

* *

QUICK AND GENEROUS RESPONSE

Rev. Harold Marshall,

Dear Sir:

Seeing in my last *Leader* that the fund for furnishing free copies of the paper to elderly people and others needs replenishing, it increases my happiness to have the enclosed (ten dollars) that I may send my mite to extend the privilege another year to a few old people who, like myself, would miss very much the regular perusal of its valuable pages.

I have been blessed with the help and comfort of reading Universalist books and periodicals for about seventy years and am very glad to help another to the same when needed as much as at my time in life.

I thank the *Leader* for calling my attention to the opportunity.

Sincerely yours,

——— ———.

July 28, 1925.

* * *

THE SOCIAL WELFARE DIRECTOR IN THE FAR WEST

Charles H. Pennoyer

My far western trip began with Rochester, Minnesota. Here there was a lecture before the Council of Social Agencies, arranged by leaders at the Mayo Clinic, with conference and discussion following. Some suggestions were taken as particularly timely. There was an address at a church banquet and talks to the Sunday school and classes. Here I was the preacher at the last Sunday morning service before vacation, and the audience signed up for common study of social welfare. I also gave an address at the local jail and offered prayer at the Salvation Army prison service. The new minister, the Rev. O. Whitman Eames, will be our chaplain at the Mayo Clinic.

In no place is a social welfare visit more fitting than Minneapolis. Dr. M. D. Shutter, who has so effectively led in this work at that center, was sick at the time, and so my visit was that much handicapped. Miss Ethel M. Hughes, Dr. Shutter's secretary, and the Rev. E. C. Reamon, the assistant minister, were active in co-operating to use my time most wisely. I had the opportunity of addressing the Minneapolis Social Service Club, which met in the Church of the Redeemer vestry for that evening, and included among the two hundred social workers present were delegates to the State Conference for the Physically Handicapped. I was also privileged to address the professional social workers gathered at the Children's Protective Society rooms, as well as to have conferences with several different groups and with various leaders, also to be guest at luncheons. I had opportunity, too, to give an address at a luncheon meeting arranged by the secretary of the City Federation of Churches. Besides attending different meetings of the church I was permitted to give the Sunday morning sermon. The community pulpit will be used, and there will be co-operation in study. I was pleasantly entertained at Unity House, an up-to-date and well-equiped social settlement founded and carried on by the Church of the Redeemer, Miss Louise Chapman acting as head resident since Miss Imogene Poole resigned to accept a position at Little Rock, Ark. This social welfare center, which is a part of the local community chest, has a wonderful service story all

its own. When the full facts of social welfare directly or indirectly to be credited to our church life throughout the country are recorded a prominent place will be given to the work of this institution.

Besides this outstanding service, it is pleasing to be able to note that Harvey W. Brown gave the first $10,500 to the Home for Children and Aged Women years ago, and that Henry F. Brown assisted another group to establish Bethany Home by a gift of $25,000. Others established, endowed and dedicated the Washburn Memorial Orphan Home. Hon. Charles M. Loring was the father of the Minneapolis Park System, and just before his death attested his continued interest through the trees along the Victory Drive. The ground on which the Art Institute was built was given Clinton by Morrison, and his daughter, Mrs. Ethel M. Vanderlip, left an ample endowment for the Art School. The basis for the Frank C. Todd Hospital at the University of Minnesota is laid in the donation of Dr. Todd's widow, Mrs. Mabel Odell Todd.

Dr. Shutter has been president of Unity House since the organization twenty-eight years ago, is a member of the board of directors of the Family Welfare Society, has been president of the Cobb Hospital board for many years and is actively interested in all good causes. Mrs. Shutter is a member of Unity House board, is a visitor to the Family Welfare board, was the first probation officer in the city, helped organize the first vacation schools and summer playgrounds, and the Visiting Nurses Society, also the Mothers' Club at Unity House, and is a member of the Kindergarten Association.

The Rev. Thomas J. Farmer invited me to address his Anoka church members at a banquet provided by the Men's Club which he had just organized. Considerable interest was aroused and practically all signed up for common study. The Rev. John M. Foglesong invited me to address the women's society and a Sunday afternoon meeting at Tuttle Church in Minneapolis. Here there was a great deal of interest, almost all signed for study, the community pulpit is already in use, and the minister and people at once showed that they wished to give a weekly midweek meeting to common social welfare study. Miss Marion A. Griffith, well known in general Y. P. C. U. work, E. H. Scofield and others are specially active. The church at St. Paul heard the message on Sunday evening and all signed up with enthusiasm. They will probably also use the community pulpit.

I visited Victoria and Vancouver in British Columbia, Canada, and at the latter place met with a group of Universalists who will represent the cause and do what is possible. The Canadian Conference interests were also again advanced.

The people of our church at Tacoma, Washington, gave me a very cordial reception, supported by their leader, Martin Siddell. I preached on Sunday morning, talked to the Sunday school, addressed the young people's meeting and gave the Sunday evening lecture. The people arranged a weekday noon banquet. Practically all signed for common study and the community pulpit will probably be used.

I took time to go out to Olympia and call on Hon. Roland H. Hartley, Governor, the man who had been reported in the Associated Press as criticizing social welfare when declining to attend a national conference. The Governor gave me a two-hour interview, though his bell was constantly rung by would-be visitors, including some of his colleagues, and in this way I had opportunity to help modify his views on several matters. This conference was given publicity, especially in the West, and I was especially thanked by several leaders of social work.

The Rev. Bernard C. Ruggles invited me to preach at his regular Sunday morning service and to lecture at his church banquet held by the Men's Club. The interest was enthusiastic and nearly all signed for study together. The community pulpit will be used and by a Congregational church. The minister and people assured me that they wished to round out their activities by co-operating in the work of this denominational department and that we might depend upon a steadily growing interest. I was impressed with the fine spirit manifest.

The Rev. Frank L. Masseck was especially helpful by his co-operation in the general plans for the trip and in his hospitality. His public spirit and his standing in the community are partly witnessed to by the fact that he is the efficient and popular secretary of the Santa Paula Chamber of Commerce, that he is a regular speaker at the California School for Girls, that he was in charge for some time of the town troop of Boy Scouts, and that people of all societies hail him as an indispensable citizen. At the church banquet the people signed up for study and they are already using the community pulpit.

Dr. Willard C. Selleck very cordially welcomed me to Riverside. Here several social welfare leaders were at the church meeting. Dr. Selleck himself is secretary of the County Welfare Council. Nearly everybody signed for the united study, especially in the Sunday forum class, and the intention was expressed of using the community pulpit.

The minister of the fine church at Pasadena, Dr. Carl F. Henry, was early with his letter of invitation to visit his church and community. I spoke to the Sunday school, preached at the Sunday morning service and gave the address at the Kiwanis Club luncheon. A large number signed up as ready to co-operate in the common study, and the community pulpit will be used here. Dr. Henry is having his church halls used for different social purposes, and this includes directed dancing. There will be Daily Vacation Bible School use of the church this summer, in charge of Mrs. Mary M. Russell, Camp-fire Girls' executive and pageant leader. That very Sunday morning the congregation also signed a protest to the municipal authorities against allowing the American Legion to use Brookside Park for commercialized dancing, and, with like protests from six other churches, the city fathers declared against the Legion proposal. On the other hand, it was pleasing to learn that Miss Eleanor Bissell, president of the Pasadena Center of the Drama League of America, and Miss Flora Harper, her associate, are chiefly responsible for the supervised community dances which that Center provides for the public every Friday in Tournament Park during the summer, and that they, too, were actively interested in the Community Players, who, after eight years, have just opened a new theater. Dr. Henry was the first local minister to preach on kindness to animals, and his daughter, Miss Helen, just graduated from Occidental University, wishes to do social work. The church quartet gave the music for the open air concert at the Carmelite Gardens one Sunday. Other ministers attending here are Dr. Henry L. Canfield, the Rev. Blanche Young, the Rev. Alven M. Smith, and the Rev. Henrietta G. Moore, all in the audience that day. I missed Dr. L. W. Brigham.

Dr. Charles E. Nash and his assistant, the Rev. Clinton Scott, of the Los Angeles church, have shown great interest in the work of this department. Besides speaking before the State Board at this church, before the Y. P. C. U., I had the privilege of giving the lecture at the special evening service. Dr. Nash has taken occasion to write again in appreciation of the interest aroused when practically every one signed for the united denominational study and when the enterprise of the community pulpit appealed to all as good publicity and education. The *Universalist Leader* has already referred at length to the wonderful life story of the late Dr. Norman Bridge, the notable layman of this church. Dr. Nash has been interested in charities for years, and both he and Mr. Scott took part in conferences in regard to different forward movements. In Los Angeles is located Dr. Sarah Caroline Fisher (daughter of Dr. L. B. Fisher), who co-operates in the Juvenile Court, especially as a children's examiner, and is professor of psychology at the University of California. Miss Alice C. Chapin, from the Church of the Redeemer and formerly resident of Unity House in Minneapolis, Minn., is now at the head of the Speech Correction Department of the Los Angeles schools. Two Los Angeles leaders are the Rev. Charles H. Emmons, Field Secretary for Southern California Near East Relief, and the Rev. George A. Miller, his colleague in that good work. I was sorry not to be able to get over to Long Beach to see Dr. Edson Reifsnider, or to see the Rev. W. H. Skeels. It was pleasing to see in newspaper pub-

licity the words "Clara Barton Hall" and to hear that a Clara Barton Hospital movement is being well supported.

I looked in on the State Conference of Social Work at Sacramento.

The National Conference of Social Work called me to Denver, Colorado, and so, after answering every church invitation, four days only were left for Grand Canyon and Yosemite Valley sightseeing as a little vacation. The Rev. H. H. Niles invited me to speak at the Denver church and the people signed for common study, including some new folks, and the community pulpit will probably be used. It was natural for the minister to be interested, because he had been secretary of the board of trustees of the New Hampshire State Prison Association, clerk of the Board of Parole of State Prisons and one of the directors of the Concord Associated Charities. Three of the ten on the general committee of the Denver Community Chest are of our church.

I was invited to Hutchinson, by the Rev. Harry E. Nelson and Judge Seward Baker, supported by the Southwestern Superintendent, the Rev. James Houghton. I addressed the adult forum class, so well led by Judge Baker, the Sunday school, ably presided over by the war-disabled hero, Ernest Bradbridge, and preached at the Sunday morning service. Many signed for the common study and with enthusiasm, some new people were found through the social welfare presentation, and all were in agreement as to the advisability of availing themselves of the community pulpit service. Mr. and Mrs. Nelson are very much interested and have the support of the people in their ambition to make the church a growing center of the best community influence and leadership.

The Rev. Albert W. Altenbern wrote an earnest invitation to visit Junction City, Kansas, the geographical center of the United States. I spoke before the Y. P. C. U. and gave a lecture at the special Sunday evening service. A good number signed for the study together and all seemed interested to have the community pulpit. I was also called upon to give addresses before the luncheons of both the Boosters' Club and the Chamber of Commerce.

On passing to the South I stopped one day in Oklahoma City, Oklahoma, to give a lecture in the Unitarian church. There were other calls for speaking—before the Science League of America, social welfare bodies in different communities, chambers of commerce, clubs, and societies of other denominations—which could not be met on a trip whose schedule was so full, but every one of our own church calls was answered if made in time. I learned much from associations with the different churches, especially with the ministers, and I trust that I was somewhat helpful, especially in education and in plans for the course ahead.

In a letter from Cincinnati, Ohio, I learn that the Broadwell School was very successful, 319 individuals, 749 registrations, units of attendance running into the thousands, and that the average nightly attendance at the social welfare class was sixty-two. Congratulations to the dean, the Rev. John E. Price.

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IOWA UNIVERSALIST CONVENTION

O. G. Colegrove

The eighty-third annual session of the Iowa Universalist Convention was held in Mitchellville, Ia., June 17 and 18. The Rev. H.L. F. Gillespie sent greetings for the ministers. Noon lunch was served in the new parish hall. Addresses before Sunday school workers were given by R. S. Galer and the Rev. Laura B. Galer. The officers of the Sunday School Convention were elected: President, Rev. W. O. Bodell, Waterloo; vice-president, Kate Nordstrom, Boone; secretary, Elva Tucker, Mitchellville; treasurer, Harry Bettner, Waterloo.

The Iowa Convention was opened with prayer by Dr. John S. Lowe. Greetings were brought from Lombard College by President J. M. Tilden; from the Unitarians by the Rev. H. J. Adlard of Des Moines; from the General Convention by Dr. Lowe. The Mitchellville choir furnished music at all public sessions. The Rev. A. L. Porterfield, Christian pastor, welcomed delegates in behalf of all the churches. Mayor Carson presented the key to Mitchellville. O. S. Nicholson, moderator of the local church, welcomed the delegates. L. V. Harpel, president of the Convention, gave an appreciative response.

The first evening was devoted to the young people, and the Rev. W. O. Bodell of Waterloo gave the address. After devotional services on Thursday morning a paper was presented by Mrs. Ida McDaniel of Victor, Ia., on "Universal Redemption," Like Thomas Potter she had worked her way out of "partialism" by reading and study of the Bible. Dr. Lowe presented the Five Year Program of the General Convention, and Iowa is on record as giving it our best support. Chaplain C. L. Miller of Fort Des Moines delivered the occasional sermon.

The Convention by resolutions expressed: 1. Congratulations to the Mitchellville church upon its new parsonage and parish hall. 2. Appreciation of the presence of President J. M. Tilden of Lombard, reaffirming our loyalty to Lombard College. 3. Our desire to enlarge our efforts for World Peace, recommending that the Christ Crusade principles be regularly recited in our church services. 4. Persistent effort be made to have every family in our church a subscriber to the *Universalist Leader;* congratulating Dr. Van Schaick and helpers on the growing value of the paper as one of the best religious journals. 5. Appreciating the visits of Rev. Charles Pennoyer for social service and Agnes Hathaway for Japan and Miss Slaughter for Sunday school work in Iowa, and thanking the general bodies that made possible their pilgrimage. 6. Urging each church to send representatives of young people to the Y. P. C. U. Institute at Joliet, Aug. 10-16. 7. Regretting the death of Rev. L. O. Black, former pastor of Boone. 8. Hearty thanks to Mitchellville for cordial hospitality.

Generous aid was given needy churches to carry forward the work of the coming year. Officers elected: President, E. P. Prince, Webster City; vice-president, L. V. Harpel, Boone; secretary-superintendent, Rev. O. G. Colegrove, Mitchellville; treasurer, J. E. Reid, Altoona; trustee for three years, R. S. Galer. Preacher of occasional sermon, Rev. W. O. Bodell. Place of meeting, 1926, Boone.

A fine address was given by the Rev. Effie McCullom Jones, D. D., of Webster City, on "The Church in Modern Times." The Convention banquet at 6 p. m., served by our ladies with President Tilden as toastmaster, was a source of delight. Dr. Lowe's sermon brought the Convention to a triumphant close as one of the largest and best of recent years.

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QUAKERS IN RUSSIA

The American Friends Service Committee issues an appeal as follows:

"Just now a great many people are thinking about a vacation or a period of relaxation from regular work. It is the time, however, when we must make final plans about the work in Russia for the winter of 1925-26. In the course of the next few weeks we must notify our workers in the field about how much money is available, what supplies are on the way, and whether or not they can expand their work.

"Two of our workers have stayed on in what was formerly the famine area in the Volga region. Nancy J. Babb, of Ivor, Virginia, is located at the village of Totskoye; and Alice Davis, of Baltimore, Maryland, is living in the village of Sorochinskoye, forty miles farther east. They are engaged in public health work under the National Health Department of the Government. They interest themselves in the welfare of the children in the children's homes, in raising grain and vegetables for the use of the orphans, in maintaining anti-malaria, anti-venereal disease, anti-tuberculosis, and baby clinics. Assistance is given to local hospitals, and medicines that are not obtainable by the local doctors are placed at their disposal. Expenditures in this department total $112, 224 for the twelve months ending March 1, 1925.

"Anna J. Haines, one of the group that went out to Russia in 1916, was the first foreigner to appeal for relief at the be-

ginning of the last great famine. After convoying the first cars of food to the heart of the famine area, and getting the relief work under way, she decided that she could help Russia best if she came home and prepared herself to go back to engage in public health work after the famine was over. Consequently, she came home in 1920, took a three year nursing course, and a post-graduate course in public health work and in institutional management. She is now in Russia with the National Health Department in a nurses' training school.

"All three of these women are serving without salary. The American Friends Service Committee sends them money each month for actual personal maintenance and for such supplies and equipment as they need. We feel that they are doing a marvelous piece of work, and that they should be supported much more liberally than we are able to support them at the present time.

"The members of the Friends Service Committee refuse to let prejudices that are engendered by political and social differences separate them from people who need friendship, sympathy, and encouragement. It is not our place to criticize, but we do know that it is our place to emphasize the spirit of brotherhood. These workers have stayed on because they have come to love the Russian people. Through them we can give expression to that spirit of good will among men which Jesus came to emphasize so many years ago.

"In order to make the work in Russia most effective, we need $50,000 for the period ending June, 1926. Your co-operation and fellowship in this work will be greatly appreciated. Checks should be made payable to Charles F. Jenkins, Treasurer, and forwarded to our office at 20 South Twelfth Street, Philadelphia."

Wilbur K. Thomas, executive secretary, signs this appeal. Rufus M. Jones is chairman and Charles J. Rhoades of Brown Bros., bankers, vice-chairman, of the Committee.

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AFTERMATH OF THE ROUND LAKE CITIZENSHIP AND ENLIGHTENMENT CONFERENCE

The three day Citizenship and Enlightenment Conference held at Round Lake, New York, on July 3, 4 and 5, under the auspices of the Anti-Saloon League, was one of the most helpful and inspiring conferences of its kind that has ever been held in this state.

It is simply impossible to catch the spirit of that gathering and transmit it by means of cold type. The influence of the conference, however, makes one desire to tell others about it, in the hope that larger groups might anticipate and plan to attend other gatherings of this kind, which will undoubtedly be held in the future.

Great credit is due Bishop Adna Wright Leonard of the Methodist Episcopal Church, and president of the Anti-Saloon League of New York, whose antipathy to the organized liquor traffic is so well known, for it was his vision, and his determination to press the fight against alcoholism with full vigor, that made the conference a possibility.

And now that it is over, the one compelling thought that sticks, the idea that buttressed all statistics, that undergirded every plan of procedure, that motivated every man on the firing line, was the thought that this work is a work in which God is directly and intensely interested. It is impossible to recall a single address where the deep spiritual note was absent. That is a most remarkable and, at the same time, a most significant fact.

There was a splendid array of talent covering every phase of the problem in our war against alcoholism. From Superintendent Davis of New York, to Pussyfoot Johnson of Everywhere, from college professor to hotel keeper, from bishop to admiral, every phase of the problem was covered, and all of these speakers, consecrated to their particular tasks, by implication and direct statement, drove home the fact that we were "workers together with God."

The speakers not only pointed to obstacles encountered in enforcement, they also unfolded the marvelous victories achieved in spite of great odds, and they did this other important thing: They emphasized the reasons for continued endeavor in the fight against the liquor traffic, and splendid reasons they were. There was a challenge of efficiency, security, wealth, home, patriotism, international relations, but no challenge greater, nor more compelling than when they showed us the face of youth. —*George A. Fowler.*

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of Fog

As I and Keturah were chasing the Sun around this old earth, we sailed past the Bay of Biscay. And our old Ford was honking its way through Fog, and warning tramp steamers out of our track all the way from Cape Finisterre to the shores of Sunny France. And the Fog Horn tooted nearly all the night, and then some.

Now I like the Ocean in most of its moods. I like it when it is Calm, and when it frowneth; when it smileth and when it getteth its back up. But I have no love of a Fog.

And I thought as I lay in my Berth, listening to the Foghorn, and noticing that now and again the engine slowed up, and that sometimes there was an answering warning from another boat, how little use a Fog is in Navigation or in Discussion.

For I know men who live and move and have their being in a state of Intellectual Fog. They reason not their course by chart and compass, nor yet by clear vision from headland to headland, but they go ever by Dead Reckoning in Fog.

Even so, I sat with a man on Deck, and he spake unto me of many things. And he had been to Colledge and had taken his Ph. D. abroad, but he never had learned to think clearly. For he never began in his whole life, so far as I could judge, with a clear thought of what he wanted to say and finished it in the same sentence. For each time he would add, That is to say, or, By which I mean, or But if, or Although.

And I spake unto Keturah and said, There is hope for a man who is in Error, that he will go straight forward in a course that he doth plainly see, and will behold where he goeth, and turn again; but what hope is there for him that wandereth in a Fog?

And I said, There hath been much Bad Logick in all ages, and men have been taught in all generations to uphold the wrong by courses of Learned Argumentation, but while this is bad enough, it is better than that men should go forth into life, having received an Education, or what passeth for it, but Undisciplined Minds, so that they wander in Endless Fog, and no Foghorn to keep other Vessels out of their way.

And Keturah said, Dost thou really think that Intellectual Uncertainty is worse than Moral Evil?

And I said, Nay. But the ships that are sunk by Pirates are less few in number than they that go down through Collision in Fog.

* * *

WHAT ONE BOY DID

Theodore Kahn, of the Alexander Hamilton School, Brighton, Boston, is worthy of a place among all young humanitarians. Knowing how many people leave their family cat to shift for itself while they go away on a vacation, he drew up the following pledge and with his schoolmates visited nearly fifty houses and secured the signature of some member of each family. This is the pledge as he worded it: "I promise to take care of my cat or other pets when on a vacation." All this grew out of his own observation of the many stray and apparently homeless cats abandoned in his neighborhood during summers. He is only about twelve.—*Exchange.*

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STEPPE BY STEPPE

A Russian was being led off to execution by a squad of Bolshevik soldiers on a rainy morning.

"What brutes you Bolsheviks are," grumbled the doomed one, "to march me through a rain like this!"

"How about us?" retorted one of the squad. "We have got to march back."—*Exchange.*

Understanding Our World

Japan and the United States

A JAPANESE LIBERAL SPEAKS

"Peace is a favorite theme with me," said Viscount Kato, Prime Minister of Japan, in an important interview reported from Tokyo by Edward Price Bell in a copyrighted article to the *Chicago Daily News*.

"It touches us, of course, with distinctive intimacy," continued the Prime Minister. "To the peace of the Pacific we Japanese are devoted. It never will be broken by a wanton act of Japan. I see no warrant for prophecies of a warlike initiative in the Pacific from any source."

"How about our naturalization, land and immigration laws?"

"Certain American laws have surprised and grieved the Japanese people, all the more because the Japanese long have felt that America was a seat of especial friendship toward them. It was not a practical thing, the thing which hurt. It was a sentimental thing, and sentiment plays a large part in Japanese life.

"As regards the question of emigration, the attitude of the Japanese nation seems to be misunderstood in many quarters abroad. It seems to be supposed that millions of our people are eager to leave home. There is no justification for this belief.

"Japan's territory, home and colonial, is sufficient for her needs for at least a century and probably two.

"Does this mean we have a sparsely peopled country? On the contrary, we have a densely peopled country, and our population is increasing at the rate of perhaps 700,000 a year. We are crowded in this island and colonial empire, but we are far from the end of either our room or our resources.

"The congestion exists principally in the southern and southwestern areas. People can migrate from these areas to the north, where there is more room, and they will do so when they must; they will not do so before.

"Japan admits the right, even recognizes the duty, of every state to regulate immigration within its borders. What we do not regard as right, and what we deem ill-adapted to promote that interracial and international good will which the permanent peace builders so highly esteem, is the principle of discrimination among races as races.

"To this principle we object. But we are not going to make war about it. We merely are going to argue about it. War will not set the world right; sincere, courteous, well-grounded, illuminating argument may."

"So you are not going to seize the Philippines or Hawaii?"

Viscount Kato's face took on a look of hearty amusement.

"Ethics and prudence apart," said he, "we want neither archipelago nor anything else that is America's."

"There is in America considerable interest in Japan's relations with Russia, and in speculations respecting what is termed an Asian bloc," the Premier was told.

"If we try to establish neighborly relations with China and with Russia, as we always are trying to do, it is not because our hearts have turned away from our Occidental friends in the Pacific; it is because we believe in international amity as a general objective of statesmanship.

" 'Bloc' in the sense suggested implies some kind of affinity, of structural likeness as a binding substance among the component parts. There is no such quality or substance for drawing or holding together an 'Asian bloc' of the sort suggested in the theory of an Asian aggregation of power opposed to the United States.

"America particularly is not a country Japan would choose to alienate. Aside from our historical, cultural and aspirational friendships, and aside from our correlation to the problems of world society—to all of which Japan attaches importance—the United States is of immense concern to us commercially and financially. She is our best customer—buys annually more than $250,000,000 worth of our silk alone.

"Do you think we are likely, in sport or malice, to begin hurling shrapnel or high explosive shells at that market? We need American capital and are getting it. Could we afford to lose the confidence of American wealth?

"On the other hand, who can spend a day in Japan without appreciating Japan's commercial value to the United States? American materials and manufactures form the foundation of our life. Who but a madman, American or Japanese, would dream of thrusting a sword through the interlacement?"

* *

AMERICAN FLEET MANEUVERS A GREAT SUCCESS

The great American Armada, assisted by a whole shipload of high-priced press agents, has attacked the Island of Oahu, in the Hawaiian group, and has captured it.

The maneuvers of the American fleet were blazoned to the American nation for months before they took place, and all the whys and the wherefores were whispered into the wagging ears of the newspapermen, lest one crumb of possible publicity be lost. Like manna from heaven, when things were getting flat, came the news to America that quite a number of Japanese had been stampeded by the blare, and were raising a howl of protest, this being just what was wanted, and again the headline writers were off.

Now the cable lines are heavy with the news of the capture of the mid-Pacific islands, and already the Big Navy and the Big Army Senators and Congressmen are whooping it up for a bigger naval station and more guns and forts and soldiers in the Paradise of the Pacific, and, I suppose, the same Japanese who helped advertise the naval maneuvers will flap their kimono sleeves once more and howl at the idea of further guns and forts and soldiers for the American naval base, thus again helping the American jingoes put it over.

Of course the fleet captured Oahu. It would have been almost a miracle if it had failed.

The navy captured or destroyed the Panama Canal defenses two years ago, it may be remembered, and as a result Congress had to come through with more appropriations for the Coast Defense. Now it is the navy's turn, because the navy is the big thing in Hawaii, and as a result of the capture of Honolulu Congress will be asked for millions and millions more to augment the Hawaiian naval base.

That, my gentle reader, was the main idea of the maneuvers.

If any one supposes that at any time any army or any navy is going to do anything to demonstrate that it has not any great need, whoever so supposes doesn't know anything about peace time armies and navies and how appropriations are extracted from overtaxed people.

Depend upon it, as a result of the capture of Oahu, the American navy will be strengthened, and upon the strength of the fact that the American navy has been made stronger and the American navy increased in personnel and battery strength, the militarists of Japan will be found buzzing around the next time the budget is drawn up, with a dozen ways to suggest for increasing the appropriations for armament and a hundred good reasons for it.

Nine-tenths, rather ninety-nine one-hundredths, of all the talk in any country of the way in which another country is arming and the necessity of matching or beating it is bunk, put out to scare taxpayers into agreeing to spend more on "national defense," which is translatable into "more jobs for officers and bigger profits for munition manufacturers."

The lofty ideal of the League of Nations and the practical good sense of the Washington Conference had us thinking sanely for a while, but the signs are that we are slipping back into the old mental muddle, where we swallowed all the "alarms" of the militarists and felt a holy glow of patriotism every time we got stung.—*Japanese Times*.

Home and Children

THE NEVER-OLD

They who can smile when others hate,
Nor bind the heart with frosts of fate,
Their feet will go with laughter bold
The green roads of the Never-Old.

They who can let the spirit shine
And keep the heart a lighted shrine,
Their feet will glide with fire-of-gold
The green roads of the Never-Old.

They who can put the self aside
And in Love's saddle leap and ride,
Their eyes will see the gates unfold
To green roads of the Never-Old.

Edwin Markham.

* * *

GALLOPS

"GET up, Gallops!" said Douglas in a scolding voice. "Go along, you slow poke; I'm going to change your name to Snail." He dug his heels into the pony's sides and gave the reins an impatient jerk. "Gallops, you are not worth your salt," he added.

The pony pricked up his ears and struck into a brisk trot. If he had been able to speak, he might have said that he had been going at a good gait before, and that as to salt he had not tasted any for nearly a week, thanks to his master's short memory. But he only pattered dutifully along the avenue. His mane tossed and his little brown hoofs clinked as he went.

Douglas rode along with his forehead puckered and his eyes fixed straight ahead of him. He felt cross and a little lonely.

Presently he noticed that he had left the town and was pushing out into the country. Now Douglas did not like the country; he stopped with a sudden jerk that almost pulled the little pony back on his haunches.

"We'll go home, Gallops!" Douglas said.

It is hard to tell what made Gallops act as he did; perhaps it was his master's roughness. At any rate he gave his head a toss and began to prance up and down. Douglas sawed at the bridle, then he touched the pony lightly with his whip. At the touch of the whp Gallops stopped dancing and started to run. Straight ahead down the road he ran; he was not really running away, but he was going so fast that Douglas could not stop him; in fact it was all the boy could do to stay in the saddle.

Past fields and hedges and fences they went; the road grew rougher and the houses more scattered. After a while they were in the real country.

Douglas leaned back and sawed angrily at the reins. "All right, keep on," he said at last. "I'll just see how far you'll go."

Gallops kept on with a will. At last he turned into a woods road. The road narrowed to a lane, then to a path, and before long Douglas had to lower his head and dodge this way and that to avoid being struck by bushes and branches. At length even the path came to an end, and Gallops was obliged to stop.

But by that time Douglas was crosser than ever. "Why don't you keep on, Gallops?" he said. Suddenly he slipped out of the saddle to the ground. "Now run some more!" he cried and gave the pony a sharp tap with the whip.

Gallops snorted with surprise and plunged forward out of sight through the bushes.

"I'll go and get him in a minute," Douglas thought. "The little scamp!"

But just then, to his astonishment, he heard a voice cry, "Oh, look! Just look at that dear little horse!"

Then another voice cried, "Is it a baby horse?"

Peering through the bushes, Douglas saw Gallops grazing calmly in an open space in the woods and two little bareheaded girls staring at him.

Douglas laughed to himself. "They never saw a pony before," he said. "Well, I may as well stretch out under these bushes and watch them."

Then he noticed that each of them had a little trowel in her hand. "Digging," he said. "What, I wonder?"

The little girls had eyes for nothing but the pony. They followed him round, though they kept at a safe distance from him, and all the while sang his praises in a sort of joyful duet.

"See his long, long tail," one of them cried.

"And his cunning, pointed ears," said the other.

"And his bright saddle."

"And the pretty plaid blanket under the saddle."

Gallops pricked up his ears and switched his tail. After a while he looked up and gave a little whinny.

"I think he must be thirsty," the older girl said. "Do you suppose that he would let us lead him down to the brook?"

"He might," said the other. "His face certainly looks gentle and kind."

Before he could stop himself Douglas laughed outright.

"Shucks!" he groaned as he caught himself. "I've gone and spoiled it all."

The two little girls had heard him, and there was nothing for him to do but to make himself known. He crawled out from under the bushes. "That's my pony," he said, "and he wouldn't hurt a fly. That is," he added, for he had begun to be ashamed of himself, "if he's treated fairly."

At the sound of his master's voice Gallops walked up and nosed him forgivingly on the shoulder.

"Just look!" the girls said to each other admiringly.

"Want to ride the pony?" Douglas asked.

Did they want to ride the pony! Douglas could not help smiling at their utter delight.

"Come on," he said to the older girl, "you first."

"I am Sally Day," the little girl explained as he helped her into the saddle, "and that's my friend Margie Moss. And, oh, we neither of us ever saw a pony before!"

That was the beginning of a happy hour. When Sally could make up her mind to get down little

Margie, laughing with joy, took her place. Douglas, with his hand on the bit, led Gallops round at a brisk trot, and Gallops himself seemed much pleased. Sally and Margie took three turns apiece.

At length Douglas said that he supposed he must be going home. "What are you two doing in the woods?" he asked with curiosity. "It's a jolly place," he added.

For answer his companions led him round a pile of rocks and pointed to a bright patch of wild flowers.

"We are digging some of them up, roots and earth and all," Sally explained, "and taking them home to plant again in people's yards."

Douglas was interested; he had never heard of transplanting wild flowers. All at once it seemed to him that the country was full of beautiful things that he had never noticed before.

"If you want to carry home a basketful," little Margie said bashfully, "I'll be glad to get it ready for you right away."

To his surprise Douglas found that he did; the little flowers would look well under his window, he thought. Then, as he gathered up the reins and looked at the happy little girls, something else occurred to him. Sally was stroking Gallops' nose and Margie was looking lovingly at him.

"Do you live here in the country all the year round?" he asked. "Because—well, you see, I shall soon be going north with my family for a long visit, and Gallops has to stay somewhere, and I wish you'd let him stay with you."

Sally and Margie gave little shrieks of joy. "Oh, will you, Gallops?" they cried.

Gallops bobbed his brown head gayly; no human being ever said yes more plainly. Margie looked at Sally, and Sally looked at Douglas, and they all three laughed.

"That's a bargain then," said Douglas. He asked a few more questions, and then he rode away.

"Go along, Gallops," he said with a shake of the reins. "I'm sorry I was rough with you, but I'm glad you took me into the woods."—*Rosamund Burke, in Youth's Companion.*

* * *

THE SARGASSO SEA

The Sargasso Sea is an immense back eddy or slow whirlpool formed by the Gulf Stream to the west, by the North Atlantic Drift to the north, by the Canaries Current to the east, and by the North Equatorial Current to the south.

It is roughly located between the twentieth and thirty-fifth parallels of north latitude, and it extends from thirty-five degrees west longitude to the West Indies and the Gulf Stream.

This part of the Atlantic has derived its name from a brown alga or seaweed, the sargassum, also known as gulf-weed, sea-lentils, and seagrape, which is more or less frequently met with in the Sargasso Sea, where it floats suspended in the water.

Between twenty-five and thirty degrees of latitude and west of the fortieth meridian the weed is more common, and here it covers about 10 per cent of the surface.

This area, according to Capt. J. Menander of the Explorers' Club in *Nature Magazine*, is approximately 1,700,000 square statute miles, half the size of the United States.

West of the forty-fifth meridian and in about thirty degrees of latitude the weed becomes slightly more frequent, but it is nowhere so thick that there can be any danger of ships being impeded in their progress.

The floating sargassum is occasionally found in patches as large as two to three hundred feet in diameter, but it is generally arranged in bands or streamers, twenty to thirty feet wide and between two to three feet deep.

The streamers, which are from two to three hundred feet apart, are running parallel to the direction of the wind. The cause of this arrangement in bands is that the weed partly extends above the water and thus catches the wind.

When set in motion by the air current, some individual plants move faster than others. The branches of a fast-moving plant catch hold of the branches of a slower one and swing round to the leeward of the latter, until the whole mass is strung out in a long ribbon, slowly moving in the direction of the wind. A shift of the wind will disperse the mass, only to form new combinations of bands.

* * *

IRRITATING ADVICE

In writing some time ago about the perfect newspaper, I left out one important item. There should be a story on the first page of the murder, or possibly the desertion would do, of a woman engaged in conducting one of those advice to the lovelorn columns. The murderer, of course, would be her husband.

Nothing is so irritating as the smugness and certainty with which these advisers hand out bromidic counsel to the poor tortured souls who confide their troubles. I am informed that the great bulk of letters are genuine. That is easy enough to believe, and most of the problems presented are quite beyond solution.

In the *Washington Post* the other day there was an appeal from a woman who said that her marriage had gone completely to pieces because of mutual boredom. Her husband was thirty years her senior and a kind man, but wholly without conversation. Each night he came home and remarked genially at the end of the evening meal, "Well, well, that was a fine dinner." Then he would sit silent over his newspaper until ten and go to bed.

According to the letter writer, this same formula had gone on for seven years. She felt that she could not possibly endure it any longer, and what, she wanted to know, was she to do about it.

The difficulty of the situation abashed the professional counselor not in the least. She could see no reason why the poor woman should get excited over the state of affairs. It was all very simple if you looked at it impartially. Some simple little touch of magic would make everything right. As I remember it, she advised the stalemated wife to go out and buy herself a pretty dress. No, I'm reporting it incorrectly; in this instance she suggested that the husband and wife adopt a four-year-old child.

But in the same column, there was a letter from another woman who was also bored to the point of tragedy with the humdrummery of her married life and she had three children of her own. She was the one who was told to buy a pretty dress. Adoption was not suggested to her.

The sweet untroubled reasonableness of the advice in case after case, ought to be enough to send the patients into a frenzy. Here is a young girl who confesses that she is head over heels in love with a young man whom she knows to be unworthy. He is shiftless and a liar and a rogue, but still she loves him. What shall she do about it?

Back comes the helpful counsel, "My dear, you must forget about him."

Unfortunately, the formula for forgetting is never supplied.—*Heywood Broun, in the New York World.*

* * *

ON THE JOB

Friend: "Tell me frankly—do you, as an efficiency expert, really and truly earn your salary?"

The Expert: "I'll say I do! I listen to the boss tell of his game of golf so as to let the rest of the office force attend to their work."—*Exchange.*

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

Experience and Nature

By John Dewey. The Open Court Publishing Company. $3.00.

Last week we reviewed three books for beginners in philosophy. This week we have for review a book that would hardly do as a primer. It is a book which even advanced students will find difficult reading, a book to read slowly and with much thought. The difficulty is due in part to the profundity and originality of Professor Dewey's thought, and in part to the wretched style in which he writes. James Harvey Robinson once publicly announced that he intended devoting the remainder of his life to interpreting the ideas of John Dewey. There is no question that Dewey needs an interpreter.

Any who think of reading "Experience and Nature" we wish to warn. They will find the style involved and strange. They will find that Dewey has the habit of putting forth an idea and talking all around it, showing its significance in this light and in that. They will learn that he makes no effort to help the reader; instead, he tacks and he veers, he doubles on his track, he leaps ahead, all without telling the reader what he intends to do. They will learn that he is very thorough in his dealings with other philosophical views, pausing for pages to demolish some enemy post. But, most important of all, they will learn that John Dewey has written a great, significant contribution to philosophy, they will discover that all their thinking has been quickened by reading the book, and they will probably, if they are not hopelessly wedded to some definite system, find their world-view changed and enriched.

Because we are acutely aware of the importance of this book, we are strongly conscious of our inadequacy to review it, and our sense of inadequacy is magnified by the fact that the review written by a former professor of philosophy, to which a well known weekly devoted three pages, seems to us to be quite unworthy of the book. All we shall try to do is to discuss a few of the book's noteworthy suggestions, hoping thus to give an idea of the author's position and its significance.

One central idea pervades the entire book: man is part of nature. We must think of "our existence not as that of a little god outside, but as that of a ganglion within." You are as much part of nature as the sparrow chirping in the street before your door. Your mind developed by a process as natural as that which brought about his beak. That is Professor Dewey's view. It is not an uncommon view, but it is a view the consequences of which are rarely appreciated. Dewey's work is noteworthy because he shows the implications of this view, how it undercuts many problems that the philosophers have long debated. How fundamental the idea is to all of his thinking will appear as we continue our discussion.

Dewey's method is the empirical method, which is the method of science. That is, he starts with facts. He begins with experience, not some special, selected experience, but experience in the common view, with its inclusiveness, its recognition of the whole as well as the parts, its acceptance of bad as well as good, its appreciation of the transitory as well as the permanent. "The value of the notion of experience for philosophy," he writes, "is that it denotes both the field, the sun and clouds and rain, seeds and harvest, and the man who labors, who plans, invents, uses, suffers, and enjoys . . . Nature's place in man is no less significant than man's place in nature." The notion of experience warns us against distinctions that philosophers long have made, it prevents us from taking the objects of any one kind of experience as the standard of reality, and it points out the dangers of over-simplification. "Respect for experience is respect for its possibilities in thought and knowledge as well as an enforced attention to its joys and sorrows. Intellectual piety toward experience is a pre-condition of the direction of life and of tolerant and generous co-operation among men."

Now experience shows us that life is a precarious affair. Sumner says that the Germanic tribes had more than one thousand proverbs and sayings about luck. The man in the street always recognizes the place that chance plays in life, but the philosopher tries to invent a system in which there is no place for chance. "We forget," as Dewey says, "that what gives meaning to the notion of perfection is the events that create longing, and that, apart from them, a 'perfect' world would mean just an unchanging brute existential thing." In other words, it is the precarious that makes us appreciate the stable. On the other hand, were it not that the stable exists we should be able to accomplish nothing. "The stable and recurrent is needed for the fulfilment of the possible; the doubtful can be settled only through its adaptation to stable objects."

From this discussion we are led to a consideration of ends and means, a discussion which begins by showing how the Greek view exaggerated the importance of ends, while the modern view over-emphasizes the importance of means. Professor Dewey puts forth a neutral interpretation of the meaning of ends. He says that ends are simply events looked at as the closing point in a series of other events. A toothache is as much an end as a painting. End and means are part of the same process just as cause and effect are. On the other hand there are ends-in-view, the ends which we as individuals consciously seek. But here we have no reason for glorifying ends as opposed to means, for the richer and fuller the qualities of an object are, the more precarious it is and the more we depend on the control of means to obtain it. Science is concerned with means rather than ends, and therefore it shows how ends may be obtained. We conclude, then: "Some natural events are endings whether enjoyed or obnoxious, which occur, apart from reflective choice and art, only casually, without control. . . . Events are ongoing and hence as such unfinished, incomplete, indeterminate. Consequently they possess a possibility of being so managed and steered that ends may become fulfilments not just termini, conclusions not just closings. . . . In the third place, regulation of ongoing and incomplete processes in behalf of selected consequences implies that there are order of sequence and co-existence involved."

We now have a view of the world as flexible, a view dear to the heart of the pragmatists and pluralists, among whom Dewey may be considered the leader. Our next consideration is the place of mind and consciousness. Dewey holds to the emergent theory of mind, mentioned last week in connection with Patrick's book. "The distinction between physical, psycho-physical, and mental," he writes, "is one of levels of increasing complexity and intimacy of interaction among natural events." The mind is not independent of the body, and yet it can not be explained in terms of the body. Physical, psycho-physical, and mental are three plateaus. "The third plateau is that of association, communication, participation. This is still further internally diversified, consisting of individualities. It is marked throughout its diversities, however, by common properties, which define mind as intellect; possession of and response to meaning." In general Dewey uses the term "body-mind," "body" indicating "the continued and conserved, the registered and cumulative operation of factors continuous with the rest of nature, inanimate as well as animate," "mind" designating "the characters and consequences which are differential, indicative of features which emerge when 'body' is engaged in a wider, more complex, and interdependent situation."

It is unfortunate that we have not the space to speak at greater length of Dewey's discussion of mind. It seems mistaken to neglect his suggestion that thought developed when speech was discovered and

(*Continued on page* 29)

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

WHICH STATE WILL BE NEXT?

Recently it was announced that we were "nearing the goal" on the debt of the Clara Barton Memorial and that eight states—Maine, Massachusetts, Rhode Island, New York, New Jersey, Maryland, Indiana and California—yet having unpaid apportionments had been appealed to, that if each state would pay a certain amount by Sept. 1 the debt could be canceled.

It is with pleasure that we announce that California and Indiana have signified their willingness to do their share, to make it possible to reach the goal.

Which state will be next?

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THE MID-WEST INSTITUTE

Our W. N. M. A. Institute at Galesburg will remain in our hearts and live always as a guidepost in the right direction, a memory of blessedness.

Miss Hathaway, with her earnest, loving, forceful appeal, brought Japan and its people into the class room with us, and I am sure we realize that we should "carry on" with more zeal than ever before the great work that is and that needs to be done.

Our national president, Mrs. Ethel M. Allen, gave us generously of her experience and teaching methods, and outlined some of our studies for the coming year.

Rev. Almira L. Cheney, pastor of the Clinton church, taught the study books for the coming year.

A rare treat as well as a great help was one who is working on our own doorstep with the children within our border, Mrs. Hogue, a Cherokee Indian, is teaching a township school in a settlement near Galesburg, where the children are Mexican and negro. Because she is able to translate Spanish, she can give to the Mexican child an English education. Her unselfish plea for help from the white races in teaching the dark races of Universal Brotherhood and a God of love, by living as well as by precept, was well worth our time.

The women of Ohio, as well as the Illinois women, who attended the Institute were benefited, helped and encouraged. *Prepare* and *plan now to attend our* 1926 *Mid-West Institute!*

Iva B. Russell.

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CONFERENCE OF MISSIONS

Wilson College Conference of Missions at Chambersburg is ended, but its influence has just begun in the lives of the 703 delegates who have gone home under the inspiration of James Gordon Gilkey to lead the "victorious life."

More than half of the 700 were under twenty-five years of age. Our group numbered seven and represented Pennsylvania, Maryland and Washington, D. C.

There were groups studying each of the home and foreign books and discussion groups on the Bible; On Earth, Peace; Race Relations; Life Enlistment; National and Local Officers' Problems; and Discussion Group Technique.

J. Henry Scattergood brought a message showing how the world is bound together and what the United States can do to raise the standard of living of the world and work out the machinery for peace.

We were given a view of the Latin America of to-day through the eyes of Robert E. Speer, lately returned from the Conference at Montevideo.

One evening was devoted to "The Slav in Song and Story," when two of the Universalist group had a part in the Slavic sketch given.

Until they were presented to us in a group, we had not realized that there were twenty-seven home and foreign missionaries in our Conference.

The glorious Fourth brought the fife and drum and a truly wonderful circus with Ralph E. Diffendorfer as ringmaster.

On our last day, Sunday, Mr. Diffendorfer led our thinking through the use of 1 Cor. 12 and 13. He sent us home to give ourselves to the world, remembering that love never looks down—it looks straight, has no hatred of any of God's children and must find a way to make business concerns Christian.

J. L. E.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

Murray Grove. The last of our formal institutes for this year will be held at Murray Grove from Aug. 30 to Sept. 5. Dr. Atwood, Dr. Brotherston, Miss Earle and Mrs. Blackford—that's the faculty list. We call upon all Universalists within reasonable distance of New Jersey to show appreciation of the work of these competent and sacrificing leaders.

A MESSAGE FROM MISS KENT

Just a few words to tell a wee bit about our "Dojin House Sunday school" Children's Day exercises. It haa been pouring rain all the week and we had no hope that the sun would shine for our little band, but one could not have hoped for a better, pleasanter, sunshinier morning than was the morning of May 31. We had our "dress rehearsal" during the regular morning exercise time and then sent the kiddies home so that we could decorate for the event. They were not supposed to come back until nearly 1.30, but of course the yard was full of children by twelve o'clock. We had purchased a goodly lot of flowers and, with the "home" daisies, we had quite an assortment, but with the flowers each child brought, we had an abundance. The children's relatives—mothers, fathers, grandmothers, sisters, brothers, aunts and uncles—turned out pretty well. A few of our church people came, but the children themselves were happy and noisy enough for the whole of Tokyo. We finally got them all seated and the program started. It was a very simple program, consisting mostly of little songs. How our children do love to sing and speak. Everything went off without a blunder, ending with a snappy story told by our assistant kindergartner, Shizu Nishimura. Taking ten yen from the pennies the children have brought each Sunday for nearly a year and adding the two-yen-fifty of the special collection taken on Children's Day, we feel rather proud of our small donation to be sent to the Kwansai district so badly wrecked by quake and fire some week or so ago. After the exercises were over there was a grand rush on the part of the teachers to dole out the flowers in small bundles, that each child might have some to take to the patients in the hospital across the road. This is done each year, and you have no idea what happiness the custom gives to the patients and to the nurses who attend them.

My Bible class sang "Follow the Gleam" in English for their part in the program. I am sure some of you remember days in Northfield as you think of the words of that beautiful song.

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GOOD NEWS

Here is some good news: Miss Susan M. Andrews, while continuing her studies at Boston University, will become Director of Religious Education at Salem, Mass., and will spend a large part of each week in that parish. Thus she will put in practise, for the benefit of one of our growing schools, the wisdom that she has gained through special courses with Dr. Walter S. Athearn and his corps of expert teachers. This is good news, not only for Salem, but for us all; for the more churches that awake to the importance of religious education and meet the problem aggressively the more others will catch the inspiration. In fact there are schools now thinking of Salem's example. How about Miss Andrews' work for the General Association? She will find time to help us.

Among Our Churches

Church News and Interests

PERSONAL

Dr. and Mrs. Lee S. McCollester sailed for home on the Rotterdam, July 29.

Rev. Harold Niles of Denver, Colorado, visited Universalist Headquarters July 29. He preached in Woodsville, N. H., Sunday, July 26, and in Congress Square Church, Portland, Maine, on Aug. 2. He will preach at Congress Square Church again Aug. 9, and at Nottingham, N. H., on Aug. 16. He delivered an address at Ferry Beach on Aug. 3 on "Out Where the West Begins."

Rev. T. E Potterton, D. D., has delivered several lectures recently at Lake Mohonk. On July 7 he lectured on "The Man without a Country." July 4 he delivered a patriotic address. So far as we know he is the first Universalist minister who has ever been chosen for this honor.—*Empire State Universalist*

OUR HEADQUARTERS STAFF

Dr. John Smith Lowe, accompanied by Mrs. Lowe and their son, left Providence Aug. 1 for a ten day vacation trip. They will visit the parents of both Dr. and Mrs. Lowe at Ogdensburg and Gouverneur, N. Y.

Massachusetts

Chatham.—George H. Thorburn, Jr., pastor. The Sunday services at this church are proving to be most successful. There has been organized a choir of nine young ladies, among whom one is a soloist. This is the first choir at this church for about five years. A wayside pulpit has been constructed and placed in front of the church. Congregations are increasing each week and everything points toward a successful season.

New York

Gloversville.—Rev. W. E. M. Todd, D. D., pastor. At the special Easter services the offering of the Sunday school was $50 and of the church $200. A public reception to the pastor and his wife was given by the church, with the G. A. R. and Sons of Veterans as guests. An orchestra of twenty-four pieces has been organized. A successful Sunday school picnic was held recently. A new Bible class has been formed. The pastor has delivered addresses at various public affairs during the year. Dr. and Mrs. Todd will spend their vacation in Illinois.

Southold.—Rev. Abram Conklin, pastor. On a recent Sunday morning there was an unusual service in the Universalist church. The three Universalist ministers by the name of Conklin occupied the pulpit. Rev. Abram Conklin, the pastor, conducted the service, Dr. Charles Conklin of Canton, Mass., his brother, preached the sermon, and Rev. E. L. Conklin of Derby Line, Vt., offered prayer. Mr. Douglas Moore of Cleveland, Ohio, presided at the organ and gave several brilliant organ selections. It was a most interesting and enjoyable event.

Pennsylvania

Philadelphia, Restoration.—Rev. F. A. Gray, D. D., pastor. There were four baptisms in June. The church closed on June 21, with special sermon and communion, and will open on Sept. 6.

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CHURCH MEMBERS REPORTED IN 1925

Previously reported	1,791
Henderson, N. Y.	4
Total	1,795

* *

CHRISTENINGS

Previously reported, 709. Henderson, N. Y., 7. Philadelphia, Pa., Restoration, 4. Total, 720.

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MURRAY GROVE FOOD

The food at Murray Grove is always good and it is always abundant. Some of it is raised on our own acres and the rest is secured from first-class markets in the vicinity. President Gabell announces that he has secured for this year a lady of experience and good judgment to have charge of the dining room and that he has organized a competent corps of helpers. So, being well fed, the guests will have one of the first requirements for a successful vacation.

* *

MINISTER AND BANK PRESIDENT

The Superintendent spent a little time recently with Rev. George J. Porter at Macedon. The accomplishments of Porter in that community as well as in his church might well found the basis of an article for some of the magazines which are interested in public success stories. After Mr. Porter had been minister of the Macedon church for a short time he felt that there was a vital need in the village for some community organization which would promote the interests of the whole country-side. He therefore was instrumental in organizing a Chamber of Commerce. This Chamber of Commerce has functioned creditably to the present time and bids fair to be of still greater use to Macedon in the years which are ahead. In studying the needs of the community, Mr. Porter a little later felt that one of the chief difficulties in the way of community cohesion and advancement was the lack of a local financial institution. After due deliberation he with several others undertook the organization of a national bank. The story of his efforts in organizing this bank is one which might fire the enthusiasm of any young man just starting out in the world to achieve success. It is enough to say here that at last the stock was sold and the bank established. The first banking rooms were in the corner of a building on Macedon's main thoroughfare. The bank was a success from the beginning. and at the end of its first year of existence had deposits of over $200,000. Mr. Porter was elected president of the institution and has conducted its affairs in a careful and painstaking manner. This summer a new building is being erected which will be ready for occupancy sometime in August. This building is an extremely attractive one of brick construction and will contain the finest bank vault to be found anywhere between Syracuse and Rochester. It is expected that it will be opened to the public by a real community celebration. So far as we know Mr. Porter is the only minister in the United States who is acting in the capacity of both minister of a parish and president of a bank. He is successful in both places, in fact his work in the community has but seemed to strengthen his work in the church. It so happened that on the day the Superintendent was with him he was celebrating his seventy-fourth birthday. At a dinner in the church that evening the parish ladies, without his knowledge, brought before him a huge birthday cake. Although seventy-four years have passed, as we reckon time, Mr. Porter is still a young man in body and in mind. He has many, many years of service before him in Macedon. We recommend his example of perseverance to all men.—*Empire State Universalist.*

* *

BOOK REVIEWS

(*Continued from page* 26)

his interesting idea of how language came into being. Equally one would like to comment on his conception of the functional value of thought, his view of the adaptation of mind to nature, or his description of "soul" as denoting "the qualities of psycho-physical activities as far as these are organized into unity." But there is not space for these further reflections on his view of mind, and there is little room to discuss his chapter on consciousness. He writes, "Consciousness, an idea, is that phase of a system of meanings which at a given time is undergoing redirection, transitive transformation." Note the emphasis on redirection, shaping. "Our chief psycho-physical co-ordinations are formed blindly and in the dark during infancy and early childhood. . . . Hence the connection between consciousness and action is precarious, and its possession a doubtful boon as compared with the efficacy of instinct—or structure—in lower animals." We leave too much to the subconscious. "Only

when organic activity achieves a conscious plane shall we be adequately aware of what we are about." This view of the conscious control of all of life Dewey has put forth elsewhere, particularly in his books on education.

A very interesting chapter on art gives Dewey a chance to reintroduce some of his ideas, and in addition he gives some excellent comments on the artistic and the esthetic. The chapter could not be said to give a complete and rounded view of the subject, but it touches certain basic attitudes. The last chapter deals with values. Values, says Dewey, simply are; there's no use talking about them. What is worth talking about is how we can secure more values and how we can discover what values serve to bring us other values. In morals, in esthetics, and in science we have our likings. Belief in a proposition is as much a matter of likes and dislikes as is fondness for a painting. In every case criticism is needed. "If bare liking is an adequate determinant of values in one case, it is in the others. If intelligence, criticism, is required in one, it is in the others." Philosophy is a generalized organ of criticism, covering all the fields. Its task is "liberating and clarifying meanings." Criticism means studying causes and possible consequences. "Knowledge, like the growth of a plant and the movement of the earth, is a mode of interaction; but it is a mode which renders other modes luminous, important, valuable, capable of direction, causes being translated into means and effects into consequences." Finally he appeals for the application of "the method of intelligence, the use of science in criticizing and recreating the casual goods of nature into intentional and conclusive goods of art, the union of knowledge and value in production."

We have discussed only a few of Dewey's ideas, and these we have dealt with but superficially, failing to mention a tithe of the implications which he draws from them. We have referred to none of his divagations, those aggravating yet illuminating excursions into enemy country. We have even been forced to omit consideration of certain notions of central importance. But if what we have written suggests the richness, the originality, the depth, and the importance of the book, we are satisfied. It is a book over which to ponder, a book to read a few pages at a time. It is the ripe fruit of the scientific movement in its influence on philosophic thought, the thorough application of a recognition that man is part of nature.

* *

Books in Brief

The Man from the African Jungle. By W. C. Wilcox. The Macmillan Company.

In this book a missionary tells the personal story of his adventurous life in the African jungles. The book is written in such a way as to bring out the eventfulness of the missionary's existence, and it will give many people a new idea of mission work.

Mental Hygiene as Taught by Jesus. By Alexander B. McLeod. The Macmillan Company. $1.50.

The conception of Jesus as the Great Physician has been revived in recent years and has been given a prominence which it has not had since the first two centuries of the Church's existence. Dr. McLeod has made a thorough study of this aspect of Jesus' work, and has given many hints for the application of Jesus' method in modern times.

The Wonder of Life. By Joel Blau. The Macmillan Company. $2.00.

In phrases rich in poetry Joel Blau has written a series of essays on a number of subjects, presenting in them his view of life. The book will be more valued for the author's power of expression than for profundity of thought.

Craftsmen of the Soul. By Glenn Gaius Atkins. Fleming H. Revell Company. $1.50.

Dr. Atkins, recognized as one of the greater preachers of our day, writes sermons of literary distinction. A group of them have been collected in this book.

Notices

SUMMER SERVICES AT OXFORD, MASS.

The oldest Universalist meeting-house in the world, the church where Ballou was ordained, where Murray and Winchester preached, where Clara Barton attended, is now open each Sunday. The resident minister for the summer is Rev. Dwight A. Ball of Somerville, Mass. Universalists from everywhere are most cordially invited.

* *

VISITATION DAYS IN MAINE

August 9

Waterford, 10.30 a. m. Speaker, Rev. A. C. Townsend. Services held in Congregational building.

Canton Point, 2 p. m. Speaker to be announced. From Canton, cross Androscoggin River bridge just north of village, and turn left at the fork a short distance beyond. Picnic lunch at one o'clock.

South Hope, 2 p. m. Speaker, Rev. C. A. Knickerbocker. Church near center of village, on Augusta-Rockland road via Union, about five miles east of the latter village. Picnic lunch at one o'clock.

August 16

Exeter, 11 a. m. Speaker, Rev. William A. Garner. Services in Exeter Mills Hall.

Rumford Point, 2 p. m. Speaker, Rev. Stanley Manning. Picnic lunch at one o'clock.

August 23

Mattawamkeag, 10.30 a. m. Speaker, Rev. Wenonah Stevens Abbott. Services in the Methodist building, near center of the village.

Leeds, 11 a. m. Speaker to be announced. Church at top of hill on road running west from Leeds Center.

Bryant Pond, 11 a. m. All day grove meeting under auspices of Oxford County Y. P. C. U. Speakers to be announced. Grove, where services will be held if weather permits, on shore of the pond near center of village.

August 30

West Sumner, 10.30 a. m. Speaker, Rev. Chester Gore Miller. Take road leading east from Trap Corner on Portland-Bethel State Road, to West Sumner village.

Greenville, 2 p. m. Speaker, Dr. Ashley A. Smith. Chapel on road between Greenville and Greenville Junction, near center of former village. Picnic lunch at one o'clock.

ANNUAL PILGRIMAGE TO LANGDON, N. H.

The date of the Pilgrimage Service in the old meeting-house at Langdon, N. H., has been changed from Aug. 30 as announced, to Aug. 23. An all day service with free luncheon at noon. All welcome to this inspirational service.

S. A. Porter.

* *

FERRY BEACH LADIES' AID

The Ladies' Aid connected with the Ferry Beach Park Association will hold a sale of fancy articles and aprons Tuesday afternoon, Aug. 11.

All articles may be sent after July 30, to

Ladies' Aid Society,
Hotel Quillen, Ferry Beach Park,
Saco, Maine, R. F. D.

* *

MURRAY GROVE ASSOCIATION

39th Annual Session, July 18-Sept. 7

Resident pastor, Rev. Helene Ulrich.

Reservations in charge of Miss Mary Gabell, 4729 Hazel avenue, Philadelphia. After July 15, Forked River, P. O., New Jersey.

The preachers at the Sunday morning services are as follows:

August 9, Rev. J. A. Judge.

August 16, Rev. G. E. Huntley, D. D. (Memorial Sunday). Memorial Service at 2.30 p. m.

August 23, Rev. W. J. Metz.

August 30, Rev. J. M. Atwood, D. D.

September 6, Rev. Hal T. Kearns and Rev. G. H. Welch.

Services every Friday evening in the Waretown church.

Tuesday and Wednesday, Aug. 4 and 5, conference of National Laymen's Committee, mornings at 9; afternoons at 2.

Tuesday evening, Aug. 4, lecture by Alexander Cairns on Victor Hugo's "Bishop of D;" Wednesday, Aug. 13, second lecture by Mr. Cairns on "The College and the Cross."

Thursday, Aug. 13, annual meeting of the Murray Grove Association.

Friday and Saturday, Aug. 14 and 15, annual fair.

The fair is in charge of Mrs. E. M. Waller, 1204 Arrott Street, Philadelphia, until July 15 and thereafter Forked River, N. J.

The week of Aug. 16 will be devoted to general denominational matters in charge of Dr. John Smith Lowe, with speakers at the morning sessions as follows:

Monday, Rev. Stanard D. Butler; Tuesday, Rev. Vincent E. Tomlinson; D. D., Wednesday, Rev. George D. Walker, D. D.; Thursday, Rev. I. V. Lobdell; Friday, Rev. R. H. McLaughlin.

The week beginning Aug. 24, Women's Missionary Institute. Faculty: Mrs. Milo G. Folsom and Miss Jennie Lois Ellis.

The week beginning Aug. 31, Sunday School Institute. Faculty: Prof. Bruce W. Brotherston, Rev. John Murray Atwood, D. D., Rev. A. Gertrude Earle, Mrs. Janet H. Blackford.

Sept. 5 to 7 inclusive, Young People's Christian Union Institute. Faculty: Rev. Hal T. Kearns and Miss Ruth Owens.

There will be ample opportunity for rest and general recreation, including tennis, croquet, bathing and sailing.

* *

SUNDAY SCHOOL INSTITUTES FOR 1925

Ferry Beach, Me., Aug. 8-15.
Murray Grove, N. J., Aug. 30-Sept. 5.
Syracuse, N. Y., Oct. 17-20.

General Sunday School Association.
176 Newbury St., Boston.

* *

FERRY BEACH

The Institutes

The Ferry Beach Park Association announces its season for 1925 to extend from July 31 to Sept. 1. There will be four Institutes as follows:

Sunday School—Aug. 8-14. Under direction of the General Sunday School Association.

Missionary—Aug. 15-21. Under direction of the Women's National Missionary Association.

Maine Sunday School Girls—Aug. 25 to Sept. 1. Under direction of the Girls' Division of the Inter-

denominational State of Maine Sunday School Association.

Each Institute officially opens on the afternoon of the first date given above.

For reservations address Rev. Elmer D. Colcord, Secretary of the Ferry Beach Park Association, 43 Berkeley St., Springfield, Mass.

* *

DENOMINATIONAL CALENDAR

1925:

September 27, Rally Day.
October 18, Laymen's Sunday.
November 1, All Souls Sunday.
November 8, Japan Sunday.
November 22, Thanksgiving Sunday.
December 20, Christmas Sunday.

1926:

January 31, Young People's Sunday.
February 21, First Sunday in Lent.
April 4, Easter Sunday.
April 25, Women's Day.
May 9, Mother's Day.
May 30, Memorial Day.
June 13, Children's Day.

* *

MURRAY GROVE FAIR

August 13, 14, 1925

Dear Friends and Co-Workers:

I have been called to and accepted the chairmanship of our Fair Committee, strong in the faith that you will give me your loyal and generous support. Our Fair is our principal source of income, therefore its importance can not be over-emphasized. Last year's receipts set a new high mark, but there is always room at the top. All together then, for a climb to the top and a still higher mark. I am prepared to receive a flood of contributions. "Give and it shall be given unto you, good measure, pressed down, and shaken together, and running over."

Mrs. Ida H. Waller,
1204 *Arrott St., Frankford, Philadelphia, Pa.*

After August 1, care of Murray Grove House, Forked River, N. J.

Obituary

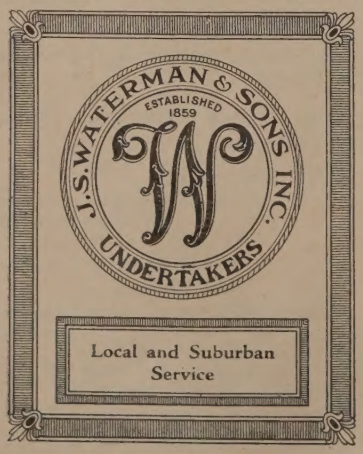
Mrs. Fannie L. Harrington

Passed to the higher life in Tully, Mass., July 18, Mrs. Fannie Laura Harrington, aged eighty-two years.

Mrs. Harrington was born in North Orange and had spent most of her long life near her early home. She was a woman of noble ideals, kind and sympathetic, a friend to the whole community. In recent years her health did not allow her to enter largely into interests outside her home, but so long as she was able she was a loyal worker in the local Grange and Universalist church. Her death was the result of a shock.

She is mourned by a large circle of friends who are asking, "Who can take her place?" Her pastor, Rev. C. F. McIntire, of North Orange, officiated at the funeral.

C. F. M.



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Horace Green, *in New York Times*

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L. E. Robinson, *in The Saturday Review*

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Claude Bowers, *in New York World*

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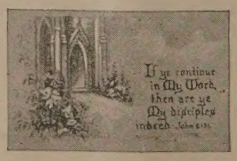

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Rev Charles Wendte Jan 26
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Crackling

Sandy was engaged to a girl who, a few days before her nineteenth birthday, succumbed to the prevailing feminine craze and had her hair bobbed. All her girl friends congratulated her on her improved appearance and it was therefore without any misgivings that she showed herself to her sweetheart. But Sandy viewed her with grave disapproval.

"It's hard on me, lassie," he said, "verra hard! After I've just bought ye a packet o' hairpins for your birthday."—*Buffalo Post.*

* *

Old Uncle Eben Jones went into a life-insurance office and requested a policy.

"Why, uncle," said the president, "you are too old for us to take the risk. How old are you?"

"Ninety-seven come next August," said the old man, and added testily: "If you folks will take the trouble to look up your statistics, you'll find that mighty few men die after they're ninety-seven."—*Earth Mover.*

* *

At a Christmas party the husband of one of the guests arrived very late.

"I have come to take my wife home," he explained.

"Oh, my dear Mr. Blank," said the hostess, "why didn't you come sooner?"—*The Continent.*

* *

Father (with new car): "Can't understand what's wrong. It went all right when I drove it down yesterday."

Bobbie (with vivid memories of his own toys): "Yes, but yesterday it was new, daddy."—*London Opinion.*

* *

Albert: "What's the difference between a drama and a melodrama?"

Bernard: "Well, in a drama the heroine merely throws the villain over. In a melodrama, she throws him over the cliff!"—*Parakeet.*

* *

Our diamonds have the same purity, the same weight and the same sparkle as the genuine article, and in order to make the imitations perfect, we sell them for exactly the same price.—*Le Rue Blas (Paris).*

* *

The church committee favored the purchase of a chandelier. The new member opposed it. He said, "Well, I don't want to be stubborn, but who can play it after we get it?"—*Philadelphia Bulletin.*

* *

Diner: "Some of the food you serve I don't care for, but I'll give you credit for your salt and pepper—they're as good as you get anywhere."—*Philadelphia Evening Bulletin.*

* *

"I think I'll take my beauty nap now."

"Take a good long sleep, dear."—*Pitt Panther.*

The Five Year Program

National Laymen's Committee

We have on the Honor Roll this week 111 churches which have accepted their apportionments in the Five Year Program, with quotas for the one year period amounting to $71,324, or about $350,000 for the five years.

THE HONOR ROLL

Baltimore, Md.
Waltham, Mass.
Tarpon Springs, Fla.
Mount Pleasant, Iowa
Central Square, N. Y.
Cicero, N. Y.
Machias, Maine
Oldtown, Maine
Gardiner, Maine
Charlestown, Mass.
Smithton, Penn.
Derby Line, Vt.
Plymouth, Mass.
Canton, N. Y.
Roann, Ind.
Philadelphia, Messiah, Penn.
Worcester, First, Mass.
Detroit, Mich.
Mountville, S. C.
Jersey, Ohio
Stoughton, Wis.
Oakfield, Maine
Hiram, Maine
Joliet, Ill.
Allatoona, Ga.
Oakland, Maine
Braintree, Mass.
Attleboro, Mass.
Lawrence, Mass.
Little Falls, N. Y.
Arlington, Mass.
Cambridge, First, Mass.
Indianapolis, Ind.
New Haven, Conn.
Dexter, N. Y.
Salem, Mass.
Concord, N. H.
Franklin, Mass.
Racine, Wis.
Melrose, Mass.
Grove Hall, Mass.
Portland, Congress Square, Maine
Marlboro, N. H.
Rockland, Maine
Guilford, Maine
Peoria, Ill.
Middleport, N. Y.
Philadelphia, Restoration, Penn.
Owatonna, Minn.
Manchester, Ind.
Canton, Maine
Scranton, Penn.
Winchester, N. H.
Berlin, N. H.
Cincinnati, Ohio
Bridgeport, Conn.
Woodsville, N. H.
West Paris, Maine
Hutsonville, Ill.
Everett, Mass.
Grand Rapids, Mich.
Hartford, Conn.
Lynn, Mass.
Fork Ridge, W. Va.
Standing Stone, Penn.
Freeport, Maine
Augusta, Maine
Greenville, Ohio
Divine Paternity, New York City
Andover, Maine
Little Hocking, Ohio
Woodstock, Vt.
Miami, Florida
Methuen, Mass.
Wellsburg, Penn.
Rumford, Maine
Williamsville, Vt.
Washington, D. C.
Olive Branch, Ohio
Caledonia, Ohio
Quincy, Mass.
Kingsley, Penn.
Exeter, Maine
Medford Hillside, Mass.
Newark, N. J.
Waltonville, Ill.
Stafford, Conn.
Norwalk, Ohio
Rochester, N. Y.
Table Grove, Ill.
Milford, Ohio
Springfield, Second, Mass.
Blanchester, Ohio
Cuba, Ohio
Van Hornesville, N. Y.
West Somerville, Mass.
Nunda, N. Y.
Chicago, St. Paul's, Ill.
Spencer, Mass.
Bradford, Penn.
Oak Park, Ill.
Fairfield, Me.
Hop Bottom, Penn
Burlington, Ky.
Galesburg, Ill.
Columbus, Ohio
Athens, Pa.
Brunswick, Me.
Cumberland, R. I.
Norwell, Mass.

Providence, Mediator, R. I.

OHIO CONVENTION ENDORSES FIVE YEAR PROGRAM

At the recent Convention session of Ohio Universalists, a resolution was adopted endorsing the Five Year Program of the denomination, part of which is quoted below:

"*Now therefore, be it resolved,* that the Ohio Universalist Convention, in annual meeting assembled, approves the Five Year Program as the immediate aim and goal of the denomination of which it is a part, commends the laymen of the denomination for their splendid services in promoting the Five Year Program, pledges its co-operation to the officers and members of the Ohio Laymen's Committee, and urges the Universalist Churches of Ohio to participate in the Five Year Program to the full extent of their ability."

Laymen's Conference Postponed
Meeting in Syracuse, New York
Tuesday and Wednesday, October 20 and 21